Minutes of the Sixty-Seventh Meeting of the Central Committee of the World Council of Churches

15-18 June 2022

Geneva, Switzerland

Contents

DAY 1: 15 JUNE 2022 5

Prayer 5

1. Opening Prayer, Welcome, and Celebration 6

1.1. Welcome and Celebration 6

1.2. Opening Actions 7

1.2.1. Call to order and welcome 7

1.2.2. Consensus procedures 7

1.2.3. Roll call, seating of substitutes, advisors, and stewards 7

1.2.4. Approval of the agenda 8

1.2.5. Minutes of the previous meeting 9

2. Overview of matters for decision 9

3. Public issues, first session 10

4. Address of Moderator and Report of the Acting General Secretary 12

4.1. Introduction 12

4.2. Moderator's address 12

4.3. Report of the acting general secretary 13

5. Confessional Meetings 15

DAY 2 THURSDAY, 16 JUNE 2022 – THURSDAYS IN BLACK 15

Morning Prayer 15

6. Executive Committee Report 15

6.1. Welcome 15

6.2. Consensus feedback 16

6.3. Presentation and discussion on the report of the executive committee 18

7. Closed session 23

8. Draft Unity Statement and Draft By-laws Young People of the Ecumenical Movement Commission and Commission on Health and Healing 23

8.1. Welcome 23

8.2. Revised draft Unity Statement 23

8.3. Plenary discussion on the draft statement 25

9. By-laws 27

9.1. By-laws for the Young People in the Ecumenical Movement Commission 27

9.2. Revised by-laws for the Commission on Health and Healing 28

10. Public issues, second session 30

11. Women's Meeting 30

DAY 3 FRIDAY, 17 JUNE 2022 30

Morning Prayer 30

12. Public Issues, third session 30

12.1. Draft Statement on the Humanitarian Situation in Ethiopia 31

13. Impact of the war in Ukraine on the fellowship 32

14. Closed Session, election of the general secretary 39

15. By-Laws, Rules, and Supplements to the Rules 40

15.1. By-Laws for the Young People in the Ecumenical Movement Commission 40

15.2. By-Laws for Commission on Health and Healing 40

15.3. Amendment to the WCC Rules and Supplement to the Rules 41

DAY 4 SATURDAY, 18 JUNE 2022 53

Morning Prayer 53

16. Report of the Executive Committee and Revised Draft Unity Statement 53

16.1. Opening 53

16.2. Report of the executive committee 54

16.3. Revised draft Unity Statement 55

17. Public issues statements, part 2 58

17.1. Threats to a Just Peace in Israel and Palestine, and to the Christian Presence in the Holy Land 58

17.2. Revised Draft Statement on Sexual Exploitation, Abuse and Harassment 61

17.3. Draft Statement on Religious Freedom and the Christian Presence in Israel-Palestine 66

17.4. Revised Draft Statement on Sexual Exploitation, Abuse and Harassment (cont.) 68

17.5. Draft Statement on the War in Ukraine 70

17.6. Draft Statement on the Imperative for Effective Response to the Climate Emergency 72

17.7. Outstanding matters of the public issues committee. 74

18. Constitution and Rules (cont.) 75

18.1. Changes to the constitution and rules (continued) 75

18.2. Changes to the Supplement to the Rules 83

19. Closing and Prayer 86

19.1. Thanksgiving and best memories 86

19.2. Closing remarks by the acting general secretary 87

19.3. Closing remarks from the moderator 88

19.4. Vote of gratitude 88

19.5. Closing act 89

19.6. Closing Prayer 89

Appendix 1: Text from Consensus Guidelines PowerPoint 90

Appendix 2: Participants List 93

DAY 1: 15 JUNE 2022

Prayer

The central committee gathered in the Ecumenical Centre Chapel for common prayer.

H.E. Archbishop Dr Vicken Aykazian (Armenian Apostolic Church [Mother See of Holy Etchmiadzin]), offered a reflection on John 9:1-12 with the theme Christ's Love – Compassion for Life. He focussed on the part of the reading where the disciples assume that the man or his parents had sinned. Jesus strongly rebukes the disciples and emphasizes that nothing anyone did justifies or causes him to "deserve" the burden he carries. The archbishop suggested that we still use this today as an excuse not to act – but Jesus acts and displays the work of God in this man.

Jesus emphasizes that the blind man, and every person who carries a burden, becomes a sign of God's presence in the world. Yet, this man would not have been able to recognize Jesus, as he was still blind when he left to wash in the pool of Siloam.

The message for the meeting at this time is, first, that we should seek to serve without being recognized. Secondly, it is a reminder that God can act through any "unseen" person and that we should treat every person as if Christ is acting through them.

He reminded participants that if we can do this, Christ's love, his compassion, his call to reconciliation and unity, will flow from us as naturally as the waters of the pool of Siloam. He called for Jesus to work through our hands to accomplish the work that is still to be done.

The service included a prayer and a moment of remembrance for ecumenical friends who died since the previous meeting:

Protopresbyter Prof. Dr Milan Gerka
Patriarch Abune Antonios
Rev. Prof. Dr David Kwang-sun Suh
Patriarch Abune Merkorios
Ver Rev. Dr William Phipps
Sister Mary Motte, FMM
Rev. Jean-Jacques Bauswein
Rev. Prof. Dr Yong-bock Kim
Sister Joan Delaney
Rev. Dwain Epps
Rev. Dr William (Bill) J. Nottingham
Ms Sarah Newland-Martin
Metropolitan Prof. Dr Gennadios of Sassima

A specific time of song, prayer, and reflection was offered in memory of Metropolitan Prof. Dr Gennadios of Sassima. The following central committee members offered specific tributes: Bishop Mary Ann Swenson (United Methodist Church), Ms Miriam Jane Weibye (Church of Scotland), Rev. Dr Henrietta Hutabarat-Lebang (Gereja Toraja), and Ms Teny Pirri-Simonian (Armenian Apostolic Church (Holy See of Cilicia)).

Participants were led to the Visser t'Hooft Hall with music and singing.

1. Opening Prayer, Welcome, and Celebration

1.1. Welcome and Celebration

The moderator of the central committee, Dr Agnes Abuom (Anglican Church of Kenya), on behalf of the leadership of the central committee, greeted and welcomed the central committee to its first in-person meeting in four years. She emphasized the importance of this meeting as a celebration, an opportunity for dealing with unfinished business and, for some, as a good-bye. She invited each participant to intentionally be part of creating an enabling ambiance for the meeting, to facilitate the lived-out consensus method of decision-making, ethos and values as the group seeks to listen and discern God's will, and to create an environment that makes it possible for the committee members to be known as people who solve problems rather than those who create problems for others to solve. She suggested that this meeting is a time to, collectively and individually, thank God for empowering and calling participants to order as they undertake their respective ministries.

The moderator introduced Rev. Dr Elisabeth Krause-Vilmar (Evangelical Church in Germany), who led participants in a session focussing on a time of listening and sharing. She emphasized that the purpose of the session was to take time to be together, in line with the wish of the late Metropolitan Gennadios, in a spiritual and personal way, to celebrate and share rather than only focusing only on business.

The discussion was guided by the following questions:

1. *Arrival:*

   What is the last memorable experience in the last few days or what situation did you leave behind?
   What would you be doing right now if you weren't here?

2. *Lessons from the Pandemic:*

   To what extent did the pandemic bring anything positive into your life?

   Was there a specific Bible verse/song/thought that gave you hope?

3. *Ecumenical Formation:*

   Who influenced you the most in your ecumenical work and life? What impressed you about this person?

The moderator invited open plenary sharing where participants reflected on their personal experiences and that of their churches and contexts. Participants:

- highlighted important dates in the history of people of African descent
- pleaded for unity in this meeting
- shared memories of Metropolitan Gennadios
- shared pain from countries such as the Democratic Republic of Congo (DRC) and other places embroiled in violence of different kinds
- thanked the WCC for its involvement in seeking peace in Argentina, South Sudan, and elsewhere and asked the WCC to continue this involvement
- Shared the challenges of COVID-19, which included:
    - disease and loss
    - increase in gender-based and institutional violence

- Celebrated the opportunity during the COVID-19 epidemic to
    - focus on families and family time
    - embrace technology, particularly in the global South where it was not previously accessible, that even facilitated important church events and festivals
    - submit financial contributions electronically and be sustainable despite the challenges.

The moderator invited the vice-moderator of the central committee, Bishop Mary Ann Swenson, to close the session with prayer. She focused specifically on the issues highlighted by participants

1.2. Opening Actions

The central committee met in a decision session.

1.2.1. Call to order and welcome

The moderator, Dr Agnes Abuom, called the 67th meeting of the central committee of the World Council of Churches to order and welcomed members to the meeting, reminding participants of the joy of meeting in person for the first time in four years.

1.2.2. Consensus procedures

The moderator called on the consensus facilitator, Mr Georges Lemopoulos, to provide general orientation and review of the conduct of meetings and the consensus process.

Mr Lemopoulos emphasized that consensus is more than a process. He gave a brief overview supported by a PowerPoint presentation (see Appendix 1).

1.2.3. Roll call, seating of substitutes, advisors, and stewards

The acting general secretary, Rev. Prof. Dr Ioan Sauca, called the roll of the leadership of the central committee, presidents, and members of the central committee (INF 02) as shown in Appendix 2.

Due to widespread flight disruption, several participants who confirmed their attendance were not yet present during roll call. There were 94 members present at the time of the roll call and quorum was established.

On a point of order, Dr Audeh Quawas (Greek Orthodox Patriarchate of Jerusalem) asked if the rules regarding regional and confessional representations for placing substitutes had been followed. After discussing various potential issues, the acting general secretary called the roll of apologies and the substitutes proposed in their place. It was confirmed that the rules were followed.

The moderator asked the committee to approve the seating of substitutes. The substitutes were approved by consensus and seated as decision-making members for the meeting.

Dr Quawas noted that the quorum for the meeting after seating substitutes was 119.

The acting general secretary welcomed advisors from member churches, Christian world communions, regional ecumenical organizations, associate councils, specialized ministries, international ecumenical organizations, and commission moderators and members. The moderator invited the individual groups mentioned to raise their hands to be recognized.

He welcomed the stewards, 15 young people, including six recent graduates from Bossey and nine young people from Germany, who will also be stewards at the assembly. He invited them to the front, and the meeting acknowledged them with enthusiastic applause. Bishop

Swenson highlighted that, just as the ecumenical journey of Metropolitan Gennadios started as a steward, this event might be the beginning of a journey towards ecumenical leadership for these young people.

H.E. Metropolitan Serafim Kykotis (Greek Orthodox Patriarchate of Alexandria and All Africa) raised the concern that there were no stewards from Latin America. Ms Charlotte Belot, Assembly Administrator, explained the challenges related to the short planning period for the meeting and challenging visa requirements and assured the meeting that the regional, confessional, and gender balances of stewards would be addressed at the assembly.

The moderator called on Mr Douglas Chial, director, office of the general secretariat, to confirm the quorum: Mr Chial confirmed that the current quorum after seating substitutions and late arrivals was 119.

1.2.4. Approval of the agenda

The moderator called on Mr Chial to present the proposed agenda, timetable, and matters for discussion for the meeting. Mr Chial presented the proposed agenda and highlights the actions required around:

- Reviewing the draft unity statement for the assembly
- Reviewing amendments proposed by the working group on the constitution and rules
- Reviewing by-laws for two commissions
- Continuing the process of the election of a new general secretary in closed session as stipulated in the supplement to the rules
- Meetings of the standing committee on public issues to prepare statements on situations of concern for consideration by the central committee.

Dr Quawas raised various concerns on the proposed agenda, including that:

- the time assigned for the report of the search committee was too short for the necessary discussion, as the participants had only just received the report;
- the description of the closed session on Friday, "Candidates and Election," was preconditioned by the decision to accept the report of the search committee. If this report was not accepted, there would be no election;
- the sessions on by-laws and rules would require item-by-item approval and were likely to require more time than allocated.

He asked that this be considered in further planning. The moderator, Dr Abuom, emphasized that the agenda was flexible and open to change.

She asked Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and All the East) if there would be enough time to discuss the rules and by-laws rule by rule. Mrs Glynn-Mackoul highlighted the long process, the extensive preparation and discussion, and the fact that the drafts of the proposed changes had been available to the committee members since February 2022. She, therefore, had asked that members read the relevant documents and addendum to the report in advance. She felt that adequate time had been allocated for this matter.

The moderator highlighted that the Public Issues Committee might not have time to cover all the issues on the proposed list and asked the committee to make suggestions in this regard. She asked the central committee to approve the draft agenda, with the provision to allow some flexibility for necessary adaptions to the proposed agenda.

The agenda and timetable were approved by consensus.

1.2.5. Minutes of the previous meeting

The moderator submitted that the minutes of the 66th meeting of the central committee, which was held by video conference from 9-15 February 2022, and posted on the governing bodies' documentation site, should be accepted as an accurate reflection of the meeting.

After some questions, Mr Chial was asked to present the minutes. He started by saying that this meeting could be seen as a reunion after a long period when COVID-19 made physical meetings impossible. He highlighted the measures that had been taken to mitigate the risk of COVID-19 during the meeting. He then explained the meticulous process of preparing the minutes, particularly also recording the decisions of the programme committee and the verification of reports by those members delegated to do so. No proposals for corrections were received.

The minutes of the 66th meeting of the central committee, held by video conference from 9-15 February 2022, were approved by consensus.

2. Overview of matters for decision

The moderator called on the acting general secretary to present an overview of matters for decision (Doc. No. 05). Fr Ioan presented an overview of the key issues.

He reminded participants that all business will be done in plenary – in both hearing and decision sessions. He highlighted that there would be no standing committees. The only committee would be on public issues. Following the passing of Metropolitan Gennadios, the central committee would elect a new vice-moderator to fulfil the role previously filled by Metropolitan Gennadios.

He provided the email address (central.committee@wcc-coe.org) for comments on matters for decision and reminded participants that they could also respond via the online meeting portal.

He further noted (specifying the times for hearing and decision sessions where relevant):

- The central committee would be requested to receive the report of the executive committee (Doc. No. 02), covering the period from February to June, and approve its recommendations.
- The central committee would be requested to receive the revised draft unity statement (Doc. No. 07) and forward it to the assembly for action and acceptance as the unity statement of the assembly.
- The central committee received the revised suggestions and would be asked to approve the proposed amendments to the WCC rules and the supplement to the WCC rules (Doc. No. 8, 8.1, 8.2, 8.3), rule by rule and section by section.
- The central committee would be asked to approve the revised by-laws of the Commission on Health and Healing (Doc. No. 09) and the Young People in the Ecumenical Movement Commission (Doc. No. 10).
- The following matters would be referred to the Public Issues Standing Committee under the leadership of HE Metropolitan Prof. Dr Nifon of Targoviste (Romanian Orthodox Church). Any member may submit additional issues for the committee to consider:
    - PUB 01 – Proposed Agenda of the Public Issues Committee
    - PUB 02 – Procedures for Public Statements/Minutes by Central Committee

- PUB 03 – Draft statement on the conflict in Ukraine
- PUB 04 – Draft statement on the imperative for effective response to the climate emergency
- PUB 05 – Draft statement on the humanitarian situation in Ethiopia
- PUB 06 – Draft statement on sexual exploitation, abuse, and harassment
- PUB 07 – Draft statement on the UN Security Council reform
- PUB 08 – Draft statement on religious freedom and the Christian presence in Israel-Palestine
- PUB 09 – Draft minute on autonomous weapons systems

- On the process of the election of a new general secretary (Doc. No. GEN 06), he reminded participants that this would take place in confidential, closed sessions, according to the process defined in the supplement to the rules, in section 12 on the section on the election of a general secretary. He reminded central committee members that electronic devices should be off and that no information from the closed sessions should be shared.

The moderator asked for approval of the matters for discussion. Two blue cards were noted and the members were given an opportunity to speak.

Bishop Emeritus Yona Mwesigwa Katoneene (Church of Uganda) asked for clarification on the process for deciding on the issues to be dealt with by the public issues committee and if additional issues may be added, such as the situation in South Sudan. The moderator asked if the members would be willing to listen to the report of the moderator of the public issues committee and if his question remained unanswered, to ask it again.

Dr Quawas raised some questions/concerns:

- If the public issues committee was a standing committee of the central committee, why were there proposals for new members at this stage and how were these names reached?
- There was not a 25% Orthodox representation or any representation from the Middle East.
- Why were the names of those previously elected changed and names proposed to ensure representation, e.g. Ms Teny Pirri-Simonian, H.E. Metropolitan Gabriel of Nea Ionia and Filadelfia (Church of Greece)?

The moderator suggested that as the issues for discussion were approved, she would call on the moderator of the public issues committee Metropolitan Nifon, to respond to these issues.

3. Public issues, first session

The moderator of the public issues committee, Metropolitan Nifon, responded that the committee was indeed elected and had been working since Busan. He highlighted that they would also be working during this meeting in a spirit of love and sacrifice. Many issues related to their focus and way of working would be discussed during their first meeting, and they hoped to provide an overview to the central committee thereafter.

He mentioned that there was time until 12:00 on Thursday for any additional issues or texts to be submitted and requested that the text should be clear, well documented, and with strong arguments. He encouraged Bishop Katoneene to make a submission.

Metropolitan Nifon supported the proposal of Dr Quawas to include Ms Pirri-Simonian and Metropolitan Gabriel in the committee.

Dr Quawas raised a concern that his question was not answered and that he would like an explanation for the fact that members who were elected to the committee were removed and reinstated throughout the time.

Metropolitan Nifon asked if it was possible to find the original list of members elected.

The session moderator, Dr Abuom, suggested that this matter could be postponed until after lunch so that the minutes and original list of names could be obtained. She reiterated the process for submitting additional issues to the committee.

Rev. Marianne Brekken (Church of Norway) raised the concern that if the matter of the committee membership was postponed until after lunch, they would not be able to work during lunch, delaying further processes. She asked if there was a way to move forward with this matter to ensure that the committee could start their work.

Mrs Glynn-Mackoul asked about two issues that were removed from the list by the executive committee but still appeared on this list. She also reminded the committee that the standing committee would have been elected at the first full central committee after the assembly in Busan and not during the assembly.

Dr Abuom confirmed that the following statements had been removed:

- PUB 07 – Draft statement on the UN Security Council reform
- PUB 09 – Draft minute on autonomous weapons systems.

Metropolitan Nifon affirmed that these two draft statements were removed as they were serious matters that needed further study before a considered and thorough statement could be presented. Mrs Glynn-Mackoul added that the significance of these matters required the weight and voice of the assembly.

Rev. Prof. Dr Fernando Enns (Arbeitsgemeinschaft Mennonitischer Gemeinden in Deutschland) asked the moderator to clarify if reformulations or additional formulations should be submitted. This was confirmed.

Mr Chial was asked to provide feedback on the members elected to the public issues committee in 2014. He mentioned that the committee has evolved over time and that the list presented for this committee is the one from the 2018 meeting, with substitutes for those members who were not present. He says that if there were names that had been omitted by accident, corrections would be welcomed, as well as suggestions for two additional members. He also confirmed that the standing committee was elected by the central committee as a standing committee of the central committee and not by the assembly.

Metropolitan Nifon suggested that after the central committee composed the original committee, the central committee had the power to approve replacements or additions as required.

Dr Quawas emphasized that this did not mean that the central committee had the right to dismiss someone from the standing committee who had been elected while they were still a member of the central committee. He said that he did not have a problem with any of the names on the current list and that the committee could start working, but he would still want this matter clarified as he was concerned that specific persons were dropped from the committee because of their political affiliation.

The moderator suggested that the meeting move forward with a commitment to clarifying this issue and providing feedback. The meeting accepted this.

The proposed list of public issues statements was approved by consensus.

4. Address of Moderator and Report of the Acting General Secretary

4.1. Introduction

The moderator of the session, Bishop Mary Ann Swenson, welcomed the members to a hearing session. She introduced the session, highlighting that a table discussion would take place after both the moderator and acting general secretary had presented their reports.

Bishop Swenson asked Dr Abuom to give feedback on the situation around the membership of the Public Issues Committee on which concerns were previously expressed.

Dr Abuom asked Dr Quawas to confirm that this matter had been resolved. Dr Quawas thanked the staff for the standard of documentation and confirmed that the replacements in the standing committee were appropriately made. A detailed explanation was provided for all replacements. He requested that Caribbean representation should also be addressed. He proposed to also add Rt Rev. Philip Wright (Church in the Province of the West Indies) to the committee. He also mentioned that the moderator of the standing committee was replaced as the previous moderator was unable to attend several meetings.

The proposed list of names with additions for the public issues committee was approved by consensus.

Dr Abuom mentioned that the executive committee had considered the fact that the China Christian Council members could not attend due to the COVID-19 restrictions and expressed the hope that this situation would change before the assembly.

She checked if all eligible members received their sealed envelopes containing the report of the search committee for a new general secretary (Doc. 06). The staff ensured that all members received their documents.

Bishop Swenson emphasized the confidential nature of the report and asked members to read the report in preparation for the closed session on Thursday, 16 June.

In response to a question, Dr Abuom confirmed that the CVs of the two candidates would be available at the door for those that required them.

4.2. Moderator's address

Bishop Swenson invited the moderator to present her address. The moderator of the central committee, Dr Agnes Abuom, delivered the Moderator's Address (Doc. No. 01).

Amongst the many important themes, she focused on the time of transition in the WCC and highlighted the rapidly changing environment and the abiding and constant presence of God. She focused on the challenge and imperative of love in such a challenging time and the importance of love as a central element of the assembly theme and in the life of the WCC. She encouraged the members to focus on compassion, reconciliation, unity, justice, peace, and dignity for all while facing the many divisions, conflicts, pandemics, and harm to creation. She concluded with an appreciation for the many people involved in her journey as moderator.

As the moderator of the session, Bishop Swenson asked the meeting to indicate with their consensus cards that they received the report. The report was received by consensus.

Dr Swenson asked Rev. Dr Mikie Roberts, programme executive for spiritual life, to lead the meeting in song.

Dr Quawas asked that the report not only be received but also be referred to the appropriate standing committees, the nomination committee, and the policy reference committee. Mrs Glynn-Mackoul noted that there were no standing committees that would meet during this meeting except for the public issues committee. As the standing committees were not convening during this meeting, the responsibility lay with the central committee.

Dr Quawas questioned why standing committees were not taking place and reiterated that action should be taken. Bishop Swenson noted that approving the address could be an appropriate action for the committee. Dr Quawas responded that the address should not be approved without discussion, as this would mean that the central committee acted as a rubber stamp and asked again why the meeting of standing committees would not take place.

Mrs Glynn-Mackoul noted that the meeting agreed to one standing committee when it agreed to the agenda. Dr Quawas disagreed. Dr Abuom stated that within the limited time, it was necessary to focus on public issues, the election of a general secretary, and key outstanding assembly issues.

Metropolitan Serafim highlighted that the moderator became the voice of the central committee and thanked her and the staff for their commitment in a very challenging time. In light of the agreed consensus procedure, he recommended that the central committee receive the report noting Dr Quawas' concern.

Bishop Swenson asked the meeting to receive the report of the moderator, hearing the concern that was expressed. The report of the moderator was received by consensus, noting the concern.

4.3. Report of the acting general secretary

The moderator of the session, Bishop Swenson, invited the acting general secretary, Rev. Prof. Dr Ioan Sauca to present the Report of the Acting General Secretary (Doc. No. 03).

In his report, Fr Ioan highlighted the pain and changes the COVID-19 pandemic and many other challenges brought in the life of the WCC, its member churches and people worldwide, but also celebrated the resilience and commitment shown.

He expanded on the war in Ukraine, the food crisis as a result thereof, and the response of the WCC that consistently spoke up and condemned this war. He highlighted the WCC's actions to create space for dialogue, listening, and caring for one another and for justice and reconciliation. He reiterated that WCC has historically only expelled a church on issues of doctrine and aims to stay true to its founding principle of being an open platform for dialogue and encounter in a ministry of reconciliation.

Fr Ioan mentioned pending visits to Syria and the functioning of the restructured Jerusalem office in a challenging environment. He highlighted many positive responses to the work of the WCC and positive developments due to the COVID-19 pandemic. He also reported on planning for the assembly and described it as an assembly of hope and resilience. He touched on the value of the Pilgrimage of Justice and Peace and referred to the findings of the pre-assembly evaluation process. In closing, he thanked all who journeyed with him in this challenging time. The report of the acting general secretary was affirmed by enthusiastic applause.

Bishop Swenson invited participants to discuss for a few minutes at their tables, given what they had heard, what resonated with their experience, what stood out, and what they would want to hear more about.

Before moving to this discussion, Rev. Serge Fornerod (Protestant Church in Switzerland [PCS]) thanked the acting general secretary for his report and commended him, particularly for his position and commitment in response to the war in Ukraine. He noted that there was not a strong position against the theological justification of war. He reminded members that, in the midst of dialogue, it might also be necessary to challenge dialogue partners, as the WCC did, for instance, with the Dutch Reformed Church of South Africa in the past. He called on the acting general secretary to strengthen this part of the WCC's response to the war and asked that the report be referred to the Public Issues Committee for further discussion.

Dr Quawas mentioned that the annex to the report had financial info that was not presented. The acting general secretary responded that this annex was not part of his report but provided by the finance committee.

The central committee members discussed the report of the acting general secretary around the tables.

In the plenary discussion that followed, Ms Rima Barsoum (Syrian Orthodox Patriarchate of Antioch and All the East) thanked the acting general secretary for his report and particularly for the emphasis on dialogue, unity, and reconciliation. She asked if a visit to Syria was not too late as the war had been going on for 11 years. She emphasised the importance for the World Council of Churches and the ecumenical family to understand the situation on the ground and to hear the perspective of the local churches. While the WCC has had a programme and a position on Syria, she asked if this programme and position were formulated in consultation with the churches in Syria.

Dr Abuom responded that, for the Syria programme, it was necessary to backtrack because of communication difficulties and arrange a meeting with the leadership of Syrian churches. She admitted that the visit should indeed have taken place ten years ago and apologised and sought forgiveness on behalf of WCC for things that had been overlooked in the past and for the harm to the relationship between the council, the various actors, the communities in Syria, and the churches. Ms Barsoum expressed her appreciation for the response.

Bishop Samuel Robert Azariah (Church of Pakistan) expressed the meeting's solidarity with the pain expressed about the situation in Syria but suggested a correction and hoped that it might be some balm to the wounds that WCC did, in fact, make a visit to Syria.

Dr Quawas reminded a previous speaker that mentioned the suspension of a member that suspension has a full article in the organization's by-laws that must be followed.

Dr Enns reminded the meeting that reports are received, not approved. He stated that the war in Ukraine was a very serious and urgent matter for many member churches and asked if there would be another time to discuss this.

Dr Abuom responded that the leadership would have to consult and find space to address the report in more detail, including the financial report, and find time for a plenary discussion on Ukraine.

Mr Phillip Modayil Mani (Church of South India) expressed his appreciation for the report but raised a concern that the report is incomplete without a report on finance and the Green Village. He asked questions about the status of the project, estimated completion dates, and the cause of delays. Bishop Swenson responded that there would be adequate opportunities for feedback on finances and the Green Village during the remainder of the meeting.

5. Confessional Meetings

Participants in the confessional meetings included central committee members, presidents, advisors, stewards, and staff. The meetings were planned as an opportunity to pray, share, and discuss preparations for the assembly. Confessional meetings were led by central committee members in cooperation with advisors from Christian world communions.

DAY 2 THURSDAY, 16 JUNE 2022 – THURSDAYS IN BLACK

Everyone was invited to wear black to mark Thursdays in Black, towards a world without rape and violence.

Morning Prayer

The central committee gathered in the Ecumenical Centre chapel for common prayer. The assembly theme, "Christ moves the world," was celebrated in song in multiple languages.

The first reading was from Psalm 91, and participants sang the refrain, "How safe it is this hiding place, beneath God's everlasting wings."

The Gospel reading was from Luke 18:1-8, followed by the blessing of the quilt gifted by the women of the Mennonite World Conference. Participants prayed to bless women who "use their willing hands to give comfort and life's necessities to those in need" and lit candles to commemorate women who have been victims and survivors of gender-based violence.

6. Executive Committee Report

6.1. Welcome

The moderator of the central committee, Dr Agnes Abuom, welcomed the members to the hearing session. She highlighted that it was Thursday and that members of the central committee were commemorating Thursdays in Black and advocating for an end to sexual violence. The session started with a review of the consensus decision-making model.

Bishop Teresa Jefferson-Snorton (Christian Methodist Episcopal Church) asked for the floor. She expressed her appreciation for the common prayer and the remembrance of women but also her concern that the voices of indigenous and African American women were not acknowledged. She read a short statement to raise these voices. The moderator acknowledged her voice and expressed her appreciation for the contribution.

The moderator gave feedback about the concerns raised on the war in Ukraine and its impact on the fellowship. She committed to spending time on this issue in the afternoon if participants kept to time limits and avoided repetition. As the central committee received the documents to be presented in advance, only additions would be reviewed.

She highlighted that the report of the general secretary and the address of the moderator was normally presented to the standing committee for review, which would raise issues of concern and thematic issues. These documents, whether presented to standing committees or the central committee in plenary, were normally received with appreciation rather than being approved. This would be addressed during the day.

6.2. Consensus feedback

The consensus facilitation team consisting of Ms Emily Jane Evans (Uniting Church in Australia) Mrs Celina Falk (Church of Sweden), Mr Georges Lemopoulos (consensus consultant), and Mr Juan Carlos Chavez Quispe (Iglesia Evangélica Luterana Boliviana) provided further feedback on consensus decision-making, focusing specifically on the election of a general secretary in the WCC.

Ms Evans reminded central committee members that they received two envelopes the day before with the report of the search committee and the curriculum vitae of candidates, as well as the rules that would be relevant to this process.

An introduction to consensus decision-making (Text from PowerPoint)

Election of a general secretary: the fundamental principles

- The general secretary is elected by a simple majority vote (Rule XIX, 10, a. ii) in a spirit of consensus.
- Specific procedures for the election are defined in the Supplement to the WCC Rules, in the chapter titled *The General Secretary*, in paragraph 12 on *Election*.

Election of a general secretary: Report of the search committee

- In a **closed hearing session**, the moderator of the search committee shall present the report of the committee.
- The central committee is invited to ask the moderator of the search committee questions for clarification, information about the search process and the substance of the report.
- Each nominee will briefly address the central committee (10-15 minutes each).

Election of a general secretary: consideration of the candidates

- In a **closed decision session,** the central committee shall first **consider whether to accept the two names** recommended by the search committee or reject them. No nominations from the floor will be accepted.
- **1st vote:** After due discussion, the central committee will **decide**, by simple majority, **to close the discussion**. If the vote does not close the discussion, the moderator will allow **further discussion until the central committee agrees to vote**.

Election of a general secretary: accepting or rejecting the candidates

- **2nd vote:** If the central committee votes to close the discussion, the central committee is invited to vote by secret ballot, either **"yes"** to accept the names recommended by the search committee or **"no"** to reject the names recommended by the search committee.
- Presidents count the votes and present the results to the moderator, who announces the results in the same session in which the vote was taken.

Election of the general secretary: election by secret ballot

- **3rd vote:** If a simple majority accept the names recommended by the search committee, the moderator of the central committee shall proceed with the **election of a general secretary by secret ballot**.

Election of a general secretary: voting procedures

a) The doors shall be closed. No one shall enter or leave during the voting process. Everyone should turn off all electronic devices for the duration of the election process, i.e., telephones, tablets, and computers.

b) Different ballots exist for each vote: a blank ballot for yes or no; and a ballot listing nominee in alphabetical order, both with the option to abstain.

c) Ballots are numbered. They are counted upon distribution and after collection. Ballots not distributed will be destroyed.

d) Each ballot is secret and not identified with a particular person. Do not write your name on the ballot.

e) For the vote to accept or reject the nominees, each member writes "yes" or "no".

f) For the election of a general secretary, each member marks an "X" next to the name of the candidate they are voting for or next to the word "abstain." Make only one mark. Ballots with more than one "X" will not be valid.

g) When voting is complete, the ballots will be deposited in a sealed ballot box.

h) Ballot distributors will count the ballots to assure 1) the number of ballots received does not exceed the number distributed and 2) no ballot bears a number higher than the last distributed ballot.

i) Simple majority is 50% plus one of the valid ballots received.

j) If neither candidate receives a simple majority, the moderator shall call for a re-vote.

Full procedures in the Supplement to the Rules, The General Secretary

Election of a general secretary: results of the election process

- If one of the candidates is elected, the moderator shall announce the results of the election.
- The central committee will **receive the general secretary-elect in open session**.
- The general secretary-elect shall then greet the central committee.

Election of a general secretary: in case election has to be postponed

Mr Lemopoulos explained that a process would be submitted to the central committee if the situation should arise that the election must be postponed.

Dr Quawas asked that team present the alternatives in case the search committee report is rejected because of a procedural point in the process of the search committee. He emphasized that this would not be because of a specific individual but because of the violations in the process of the search committee.

Dr Abuom asked participants to listen to the will of God, to wisdom, and to each other.

Dr Nigussu Legesse (Ethiopian Orthodox Tewahedo Church), substitute member emphasized that the concern about procedures was not about the procedures during the voting process but about procedures in the selection process.

The moderator thanked the consensus team for their presentation and highlighted that the team included younger members.

6.3. Presentation and discussion on the report of the executive committee

The moderator of the central committee, Dr Abuom, expressed the hope that the report of the executive committee would address the concerns of the committee members about the Green Village development project. She invited the vice-moderator of the central committee, Bishop Swenson, to present the *Report of the Executive Committee Doc. No. 02.*

Bishop Swenson reiterated that committee members received the report in advance and that it would be on the screen. She noted that she would highlight key items in the report and the addition to the report after the executive committee meeting on 14 June 2023 and that she would call on the director of finance, Ms Elaine Dykes, finance director, to give an update on finance and the Green Village.

Bishop Swenson briefly mentioned decisions made at the meetings of 14 April. 2022, 30 May–2 June 2022 and 14 June 2022 and a particularly significant item in the report, a tribute to Metropolitan Gennadios of Sassima.

She noted reports received and approved at the meeting held from 30 May–2 June 2022 in preparation for the central committee meeting and the assembly, including:

- the Narrative Programme Reports 2021
- the Draft Report of the Pre-Assembly Programme Evaluation
- Outline Plans 2023
- Report on the Advisory Group on Overcoming Racism
- Ecumenical Indigenous Peoples Network Reference Group and Working Group on Climate Change Joint Report
- Revised Draft Unity Statement
- Report of the Joint Consultative Group between the WCC and Pentecostals
- Report of the PJP Women of Faith Pilgrim Team Visits
- Brief Report on the Status of WCC Programmatic Work on Syria
- Final Report of the Reference Group on Human Sexuality.

Bishop Swenson mentioned issues related to the assembly and noted that the executive committee agreed to issue invitations to:

- the Orthodox Church of Ukraine to nominate two delegated observers to the assembly, recognizing the church's strong interest in joining the WCC fellowship of member churches
- the Union of Evangelical Free Churches in Germany to nominate a delegated observer to the assembly, recognizing the church's strong interest in joining the WCC fellowship of member churches
- the Ukrainian Council of Churches and Religious to send up to three observers to the assembly, Organizations, recognizing its role as a national council that brings together churches and other faiths
- Church and Peace to nominate an observer to the assembly, recognizing the strong interest for recognition as an International Ecumenical Organization.

She reported that the executive committee, in further preparation for the assembly:

- confirmed the delegates and advisors nominated by the member churches with appreciation and referred nominations received after the executive committee to the leadership of the central committee
- nominated seven additional delegates to strengthen the overall profile of the assembly; and referred additional delegate suggestions received after the executive committee meeting to the leadership of the central committee
- received the proposed process for the composition of the assembly committees and approved the proposed membership profile
- requested that two to three youth advisors should be included in each assembly committee, depending on the size of the committee
- approved proposed replacements for assembly leadership
- approved advisors to strengthen the fair and adequate representation of women, young people, persons with disabilities and Indigenous People
- instructed the acting general secretary to invite H.B. John X, Patriarch of the Greek Orthodox Church of Antioch and All the East (delegate and president, Orthodox, Middle East, Ordained, Male), to preach at the opening prayer and Rt Rev. Joy Abdul-Mohan, Moderator of the Presbyterian Church of Trinidad and Tobago (delegate, Reformed, Caribbean, ordained, female) to preach at the closing prayer

The report indicated that, at its meeting on 14 June 2022, the executive committee approved further replacements for assembly leadership. It approved using six languages for interpretation at the assembly, including Bahasa Indonesian, English, French, German, Spanish, and Universal Sign Language.

The moderator briefly referred to the public issues statements already mentioned in the meeting.

Bishop Swenson invited the finance director, Ms Dykes, to give an update on finances and the Green Village.

Ms Dykes noted that the most important part of the financial information brought in the report of the executive committee is the preparatory work for the sale of the Kyoto land and project. She highlighted that this was the second building in the first phase of the Green Village and a significant step forward after delays caused by the COVID-19 pandemic.

She noted that the plan for phase one of the Green Village was to bring to market the Montreal and Kyoto buildings simultaneously. She explained that all 48 apartments in the Montreal building with a share of the relative land were sold by the end of 2020, achieving proceeds before tax for the WCC of CHF17 million. The last part, for the sale of the crèche premises, was still to be collected, but it was possible to reduce the CHF24 million loan by half in 2020, significantly improving the balance sheet of the WCC.

However, the target of finding tenants for 50 per cent of the nine-floor Kyoto building could not be met by the end of 2019 deadline. It became even harder to find tenants in 2020, and in 2021, there was a major effort to find an investor. A major investor who went through all processes of negotiation withdrew about three weeks before the final transaction date, causing much disappointment.

Ms Dykes noted that, at the time of her report, the WCC had a high-quality investor whose name could not be disclosed to groups other than the decision maker (in this case, the members of the executive committee) before the transaction was finalized. She assured central committee members that the executive committee had received all the required information about this investor and that it was a good offer, although not as high as WCC would have hoped.

She sincerely thanked the steering committee for their attention, commitment, and responsiveness throughout the process. She stated that, with the steering committee, they had reached a point where there was a proposal with a few specific points requiring attention and negotiation. She assured committee members that the transaction would likely be finalized within a few weeks, and the expected net proceeds after covering all expenses would be CHF23 million. Although major challenges with the inflation of costs of building materials would be likely, this would be the buyer's risk. This agreement would remove the serious risk to WCC of closing the building site due to lack of funding. She noted that the report explained that the WWC is now reaching a point in phase one where the project is really taking shape, with the Montreal building likely to be delivered to buyers at the end of 2022 and the Kyoto building delivered in the spring of 2024.

Ms Dykes refers committee members to the extensive report in the meeting documentation from the central committee held in February 2022, which gives a full summary of all the work done on the project since 2012. She noted that there was hope not only for these two buildings but also a view into phase two and even phase three. She added that the building permit for the renovation of the Ecumenical Centre was under review and that, once approved, this would allow WCC to appeal for funds to foundations. She mentioned interest in the Stockholm building, tentative interest in the Durban building, and ongoing work in many aspects of the project.

Committee members watched a short film clip about the Green Village.

Bishop Swenson acknowledged Archbishop Vicken, the moderator of a finance sub-committee, who emphasized the challenges faced in this project. He thanked Ms Dykes for her extreme commitment, as well as the former general secretary, Presiding Bishop Dr Olav Fykse Tveit, for his drive and the acting general secretary, Rev. Prof. Dr Ioan Sauca, for his efforts over the last years.

Mr Modayil Mani reminded central committee members that he raised the issue of the Green Village on the first day of the meeting. He raised the concern that this was the last central committee meeting of this committee's tenure and asked if the committee would be transferring risks and liabilities or hope or profit. He reminded the committee that this project was started in 2012 and raised his concern about the delays. He asked if there was a clause in the contract requiring Implenia or the builder to finish the project within a stipulated time and if it was possible to refund the pension fund as intended.

Bishop Swenson noted that the completion date had been 2027 or 2028 all along and that transition between central committees had always been part of the plan.

Dr Abuom emphasized that Mr Modayil Mani's questions and concerns are taken seriously. She added that the potential investor that withdrew at the end of a long process caused considerable loss of time and delays and highlighted the complexity of Swiss law in projects of this nature. She assured the committee that all documents were in place and the process adequately documented.

Metropolitan Serafim called on the central committee members to trust the people who were appointed in oversight roles on the project. He mentioned the names of several participants in the process and highlighted that it was impossible to have planned for the COVID-19 pandemic or the war.

Bishop Swenson mentioned the need to continue with the rest of the programme and invited Ms Dykes to give a brief response.

Ms Dykes reported that the pension fund loan of 24 million was paid down by 12 million in 2020 and that, if the sale was finalized, the balance would be paid.

Bishop Swenson returned to item 8 in the executive committee report, governance matters. The committee reviewed the by-laws of two commissions provisionally approved by the central committee in January; the Commission on Health and Healing and the Young People of the Ecumenical Movement Commission, which would be dealt with later in the agenda. She reported on three positions that required appointment by the executive committee:

- Programme Director for Unity and Mission: Rev. Dr Kuzipa Nalwamba (United Church of Zambia)
- Programme Director for Public Witness and Diakonia: Rev. Dr Kenneth Mtata (Evangelical Lutheran Church in Zimbabwe)
- Director of the Commission on World Mission and Evangelism: Rev. Dr Peter Cruchley (United Reformed Church)

She noted that the process for appointing the Director of the Commission on Faith and Order was ongoing.

Bishop Swenson highlighted that item 11 in the report, matters referred to the central committee for decision, would be new to the members of the central committee.

To fill vacancies caused by the passing of Metropolitan Gennadios, the executive committee:

- nominated H.E. Metropolitan Prof. Dr Nifon of Targoviste (Romanian Orthodox Church) as vice-moderator of the central committee
- nominated Rev. Anne Heitmann (Evangelical Church in Germany) as moderator of the Assembly Planning Committee
- noted the specific provisions of Rule IX concerning the Permanent Committee on Consensus and Collaboration (PCCC), that the Orthodox members of the central committee nominate Orthodox members of the PCCC. The central committee would elect the replacement member, and the Orthodox members of the PCCC elect the Orthodox co-moderator of the PCCC.
- noted the specific requirements of the by-laws of the Faith and Order Commission and referred the decision on a successor for Metropolitan Gennadios to the commission.

Bishop Swenson noted that item 12 was the evaluation of the central committee meetings by electric communication and highlighted the thorough report on this evaluation.

Bishop Swenson concluded that this was the hearing session for the executive committee report and that decisions would be made later in the meeting. She noted that the leadership of the central committee would offer space for discussing the impact of the war in Ukraine on the fellowship during the afternoon sessions if time permits and in the second session on Saturday morning.

The moderator invited comments.

Rev. Brekken thanked the executive committee for their report and service. She cautioned that the decision to add two to three youth advisors to each committee should not be instead of or as an excuse not to reach fair and adequate balances when the next central committee is elected at the assembly.

The moderator highlighted that achieving 25 per cent youth representative depended on the composition of member church delegations. She encouraged central committee members to revisit their delegations with this in mind.

Dr Quawas thanked the executive committee for the report, although he had reservations about approving it without discussion. He raised the concern that point four in the report, dealing with programmes, was not presented by the vice-moderator. He asked if more detailed documentation would be available about these programmes, especially the Syria programme, on which there had been much debate.

Dr Abuom invited the head of the programme committee to respond and reminded central committee members of the detailed programme evaluation.

Dr Quawas stated that the central committee was unaware of the evaluation. He asked if there was a member from the Middle East on the evaluation committee, as it would be a concern if there was no representation if a programme in their region was evaluated. He further asked why there was no reference to the Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI).

The moderator responded that she was referring to the overall WCC programme evaluation and not specifically the programme in Syria, which was addressed in the acting general secretary's report. She asked the acting general secretary to report on the programme in Syria and on programmes generally, as discussed in the executive committee meetings.

Fr Ioan emphasized the importance of the programme in Syria and discussed the stages of the process. He noted that where churches and church leaders were initially part of the programme, this changed over time. In an internal evaluation, WCC decided to continue with the programme but to continue it in collaboration, consultation, and planning with churches. Syrian church leaders were invited to Bossey to discuss the future of the programme. An evaluation was planned but had not yet taken place. Fr Ioan acknowledged Dr Quawas' concern and confirmed that an evaluation could not only occur with the project donors but should include the churches, as the programme is for the churches and in response to the churches in the region.

The moderator called on Bishop Petra Bosse-Huber (Evangelical Church in Germany), moderator of the programme committee, to respond. She assured Dr Quawas of the importance of EAPPI for the WCC and that significant work was done on EAPPI and the region during the last years to ensure that it continues.

Dr Quawas thanked Bishop Bosse-Huber and said that as a member of the local committee of EAPPI. He wanted to raise the issue and encourage members from more countries to encourage volunteers to join the programme. He asked the acting general secretary to ensure that churches do not create pressure for issues that are against human rights principles and the principles of the WCC.

H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos (Church of Cyprus) noted that, due to the complexity of the issue, the response should not be limited only to Syria but include the whole Middle East and Middle East Council of Churches.

Ms Barsoum emphasized that the council should be transparent whether it is working in consultation with the churches or not and that the situation in Syria was more complex than just a human rights issue.

Deacon Anthony Kehinde Adebayo (The Church of the Lord [Prayer Fellowship] Worldwide) raised a question about the process for selecting the assembly committees and participants in ecumenical conversations. He raised his concern about the omission of members from African Instituted Churches (AICs) and noted that, although this is a minority church family, it should not be the reason for exclusion, as these churches have competent members,

Dr Abuom said that due to time pressure, she would not allow any more questions or comments and asked committee members to write down any additional issues and hand the notes to the moderators so that there would be time to respond to the acting general secretary's report.

The moderator of the central committee asked the central committee to receive the report by showing their cards. The report was received by consensus.

Bishop Swenson thanked the central committee members for their active participation and invited them for refreshments in the foyer. She closed the session in prayer.

7. Closed session

In a closed hearing session, on Thursday, 16 June 2022, where only members of the central committee were present, the moderator of the general secretary search committee, Dr Enns, presented the report of the search committee (Doc. No. GEN 06).

Following discussion, the nominees for general secretary were invited to present themselves to the central committee:

- Dr Elizabeth Joy (Malankara Orthodox Syrian Church)
- Rev. Prof. Dr Jerry Pillay (United Presbyterian Church in Southern Africa).

The moderator excused the nominees and outlined the procedures for the election of the as defined in the Supplement to the WCC Rules (VI.12 Election of the general secretary). Following discussion, the central committee agreed by consensus to accept the two names. The session concluded with prayer.

8. Draft Unity Statement and Draft By-laws Young People of the Ecumenical Movement Commission and Commission on Health and Healing

8.1. Welcome

The moderator of the session, Bishop Mary Ann Swenson, welcomed the members to a hearing session. She mentioned that this would be a presentation and discussion on the revised draft unity statement and the by-laws of the Young People of the Ecumenical Movement Commission and Commission on Health and Healing. The decisions session would take place later, and the introductory session on the constitution and rules moved to the following day. She would also make brief comments on public issues statements. The moderator asked Dr Roberts to lead the meeting in a song.

8.2. Revised draft Unity Statement

Bishop Swenson invited the moderator of the unity statement drafting group, Prof. Dr Marina Kolovopoulou (Church of Greece), and the moderator of the Faith and Order Commission and

member of the unity statement drafting group, Rev. Dr Susan Durber (United Reformed Church), to the microphone.

The central committee had commented on the first draft of the unity statement in February 2022. The drafting team revised the draft, considering the feedback received Dr Kolovopoulou introduced the revised draft for discussion. She honoured the empty space left by Metropolitan Gennadios and his legacy and celebrated his continued presence in the ecumenical movement.

The working group on the unity statement considered the central committee's advice and inputs from the February meeting to enrich the unity statement. She stressed that the unity statement was inspired by the assembly theme and had been the fruit of a turbulent period during which the world experienced – and was still experiencing – pandemics, wars, threats between and among states, executions of Christians, increased poverty and injustice, and deep feelings of insecurity about even more difficult times to come. She stated that the text kept its pastoral character, addressing a word of faith, hope, and love to a wounded humanity.

Dr Kolovopoulou noted that the World Council of Churches, founded after the Second World War to address the deep need for unity in the Christian world, had not lost this healing vision for unity and that considering the variety of understandings of unity was a part of moving together.

She reminded committee members that the love of Christ and of the one God in Trinity, offering salvation to humankind and the whole world, called them once more to walk the way from reconciliation to unity. This unity could overcome every kind of division and become the common language of the heart, uniting what was broken, disfigured, and corrupted through human sin.

She noted that much more could have been included in a unity statement, but the writing group believed that the text contained elements that could comfort, inspire further reflection, and be an opportunity to enrich the commitment to the vision of the ecumenical movement.

She invited Rev. Dr Durber to guide the committee members through the text and the details of each revision. She thanked all the members of the group – especially Rev. Dr Durber – and staff members Rev. Dr Odair Pedroso Mateus, director of Faith and Order, and Dr Ani Ghazaryan Drissi, programme executive in Faith and Order, for their valuable contributions.

Dr Durber, moderator of the Faith and Order Commission and member of the unity statement drafting group, assured committee members that their concerns were taken seriously and that the text showed that comments had been incorporated.

She noted the following major changes:

- A preface was added to make the statement clearer and easier to read and understand its purpose.
- After the preface, a short piece was added to make it clear that the love seen in Christ is the love of the Holy Trinity made manifest in Jesus Christ. The strengthened reflections on a challenging and demanding love emphasized that the love of Christ is the spiritual source and inspiration for the ecumenical movement, leading to the search for unity in apostolic faith and action.
- Comments were added about the challenges the world was experiencing and about justice. The strengthened text about the situation in the world emphasized the sins of profound injustice like racism and sexism and referred to war and refugees in the

present tense, evoking the many situations with which churches and the peoples of the world were living. The writing group tried to reflect the concerns and priorities of the whole world, not only Europe but also places where the primary challenge is climate justice, economic inequality, and hunger.

Notes were added about the journey of the ecumenical movement since the founding of the World Council of Churches. The section on unity statements of the past was revised as a descriptive section designed to set off the current statement with its emphasis on an ecumenism of the heart and eliminate the need for footnotes. A quotation from Cornell West, highlighting that justice is what love looks like in public, strengthened the public sense of what love demands.

- The next section dealt with the 11th Assembly and the current situation in the world and asked what love meant for this stage of the common pilgrimage.
- The content on unity and ecclesiology in the statement was strengthened by reference to the recently published *What Are the Churches Saying About the Church? Key Findings and Proposals from the Responses to The Church: Towards a Common Vision.* Faith and Order Paper no. 236
- The statement emphasized that visible unity was still the goal and the direction of the ecumenical movement but also outlined some of the ways in which people sought a more active and holistic ecumenism.

Dr Durber further noted the challenge of responding to contradictory requests and adding content while keeping the length the same and hoped that the statement reflected the hearts and minds of the central committee.

Bishop Swenson suggested that committee members spend a few minutes discussing the statement at their tables and referred further comments or questions to Dr Kolovopoulou and Dr Durber before Saturday morning.

Dr Durber requested that comments be sent by that evening so that they would have time to include them.

8.3. Plenary discussion on the draft statement

Metropolitan Serafim thanked the drafting group for their work and asked that the whole passage from Corinthians be included in the final statement, not only a section.

Mr Andrej Jeftić (Serbian Orthodox Church) thanked the committee for the theologically profound, well-shaped, and well-written statement and particularly valued that it was not generic but specifically focused on Christ's love. He noted that he has specific comments and suggestions that he would send to Dr Kolovopoulou and Dr Durber.

Rev. Dr Durber suggested that specific comments should be made in plenary, and the moderator agreed.

Mr Jeftić raised a concern about the quotation from *The Epistle to Diognetus*. He suggests that the quotes were gathered from different places and put together as if they were referring to the mystery of the church, while the text speaks about the presence of Christians in the world. He thought that it was important to be true to the meaning of the text and asked if he could make suggestions to address this. Dr Kolovopoulou thanked Mr Jeftić and confirmed that the purpose of the quotes from the letter was to stress the unity and braveness of the Christians, which led to the admiration of many.

Mr Jeftić reiterated that the author was not writing about the mystery of the church but about Christians. He agreed to send his suggestions for this section by email and made a few further editorial suggestions. He also raised a concern that the statements in paragraph twelve might be overstating the reality and asked that these should be rephrased with more humbleness as a commitment to overcome these issues.

Dr Durber suggested testing the opinion of the central committee as she has heard conflicting opinions on this paragraph. Bishop Swenson invited the writing group and Mr Jeftić to continue discussing this after the session.

Rev. Heitmann thanked the working group for the work and for including comments from previous sessions. She suggested that it would be possible to strengthen the significance of reconciliation for all creation by adding a few words from the statement from the assembly in Busan in paragraph 12: "This provokes a strong challenge in the world and sounds a call to an alternative order, one moving towards unity and reconciliation," adding "of all humankind and all creation."

Rev. Fr Andrzej Choromanski (advisor, Pontifical Council for Promoting Christian Unity) mentioned that the statement was very long and suggested eliminating reflections from previous assemblies. He also felt that it was unnecessary and even inappropriate to have citations from modern authors in a text of this kind. He noted that he would prefer quotations from WCC documents.

Rev. Dr Rienzie Perera (Church of Ceylon) commended the well-researched document. He noted that it was impossible to talk about Christ's love without having love for people of other faiths and neighbours and that this demands partnership with people of other faiths. He felt that this is not reflected in this document.

Dr Andar Parlindungan (Huria Kristen Batak Protestan) appreciated the work of the draft unity statement and that the crucial meaning of *metanoia* had been mentioned. However, he was concerned that there was no reference to digitalization in the statement.

Janet Scott (Friends World Committee for Consultation) celebrated the text and noted that when she first read the term ecumenism of the heart, her "heart leapt." She noted that her church was hungry for this document and asked the central committee not to weaken it. She emphasized that churches are eager and waiting to spread the document, to get people talking about it, enjoying and loving it, and loving each other.

The moderator of the session, Bishop Swenson, invited Dr Kolovopoulou and Dr Durber to respond to the comments.

Dr Durber suggested that it would be helpful to test the opinion of the central committee on specific suggestions. The session moderator agrees to put before the committee members Fr Choromanski's suggestion about removing the history of the unity statements and the citations of other authors, which would take out the Cornell West quotation. The moderator noted that there were many blue cards.

Dr Kolovopoulou highlighted that, in the first assembly after the WCC's 70th birthday, reviewing past statements testified to the organization's history.

Rev. Dr Tyrone S. Pitts (Progressive National Baptist Convention, Inc.) commended the working group for the statement and noted the importance within the American African tradition of paragraph 10. He thanks the writing group not only for that paragraph but for

how they had been able to weave in issues of love and justice and commitment to the ecumenical movement.

In her final comments, Dr Durber asked committee members to submit all final comments by 8 pm. She committed that they would do more work before the final discussion.

Dr Kolovopoulou responded to the suggestion to include references to interfaith unity. However, as the unity statement was addressed to the member churches of the World Council of Churches, it was important to first address the problems of unity amongst them. She asked that if members wanted to include something, they should make suggestions to do so in a few lines. She also noted that interfaith issues were reflected throughout, such as in references that violence was not accepted in any situation and in the whole of paragraph 15.

Bishop Swenson thanked the writing committee members.

9. By-laws

9.1. By-laws for the Young People in the Ecumenical Movement Commission

Bishop Mary Ann Swenson invited the moderator of the Youth Commission, Rev. Martina Viktorie Kopecká (Czechoslovak Hussite Church), to introduce the revised by-laws for the Young People in the Ecumenical Movement Commission, and Prof. Dr Isabel Apawo Phiri, deputy general secretary, to introduce the revised by-laws for the Commission on Health and Healing.

Rev. Kopecká briefly shared the main changes in the document. The most visible change was changing the name from the ECHOS Commission on Youth in the Ecumenical Movement to Commission on Young People in the Ecumenical Movement. To be in line with other commissions that use acronyms of their names, the commission will be known as YPEM.

She noted that the executive committee discussed the revised by-laws in November 2019. In their online meeting in February 2022, the central committee provisionally approved the by-laws and the name. Since then, consultations with youth commissioners and constructive feedback on the by-laws led to further adjustments. She appreciated the input of all involved and highlighted the following changes.

- In point 2: Definitions,
    - 2.1 the steering group was changed to the moderator and four vice-moderators instead of three.
- In point 3: The name of the organization,
    - 3.3 “The Commission is a consultative body of the World Council of Churches responsible and reports to the Central Committee through its programme committee.”
- Point 6: Membership and structure,
    - Point 6.1 (...) The Commission shall ensure fair and adequate representation and consist of at least 20 up to 30 young people between 18 and 30 years old with the following composition:
    - Point 6.1.1 If applicable, at least six (6) members from the Central Committee shall be commissioners. If applicable, at least two (2) among these six (6) shall be from the Executive Committee.

- Point 6.1.2 If applicable, at least two (2) members shall be appointed from each WCC Commission.
- Point 6.1.3 The other members of the Commission may consist of young persons from the WCC consultative bodies, member churches, and ecumenical partner organizations, and they shall have the same right to speak and participate in decision-making.
- Point 6.1.5 Only persons nominated by the member church and ecumenical partner organization to which he or she belongs can be elected as a member by the central committee. The commissioners are elected by the central committee based on proposals from the member churches.
- Point 6.2 The Commission shall have a moderator elected by the Central Committee. Four (4) vice-moderators shall be elected from amongst the other Commissioners. At least one (1) vice-moderator shall be from the Central Committee.

Rev. Kopecká noted that the purpose of the change to 6.2 was to have an odd number in the steering committee.

She highlighted the importance of fair and adequate representation and the need to have experienced members but also young people who could bring their gifts to discussions. She noted that young people were not only the future but also the present of the ecumenical movement. Rev. Kopecká encouraged central committee members to inspire young people in their churches to be involved in all aspects of the life of the ecumenical movement and to consider the nomination of young people to all WCC governance structures to maintain continuity and ensure the future of the WCC.

Bishop Swenson reminded committee members that these changes were approved in principle in February and that there has been additional feedback from both the central and executive committees since then. She invited central committee members to direct questions directly to the presenters before the decision session.

Rev. Dr Carlos Alberto Sintado (Iglesia Evangélica Metodista Argentina) asked a question why there were several vice-moderators rather than one moderator. Rev. Kopecká commented that the commission had one moderator and vice-moderators that shared responsibilities because of the multiple responsibilities of young people, including studies and young families.

Ms Evans emphasised that young people are the future but, more importantly, already involved with enthusiasm and optimism and that it would only be possible to have representation of young people if they are nominated by their member churches.

Bishop Swenson thanked Rev. Kopecká and Ms Evans and asked central committee members with further questions to direct this directly to them after the session.

She noted that, after the discussion of the by-laws of the Commission on Health and Healing, Metropolitan Nifon will have the opportunity to give feedback on the public issues committee.

9.2. Revised by-laws for the Commission on Health and Healing

The moderator invited Dr Phiri, deputy general secretary, to introduce the revised by-laws for the Commission on Health and Healing (Doc. No. 09).

Dr Phiri reported that they met with members of the central committee after the February 2022 online central committee meeting. Staff had a one-hour Zoom meeting with Dr Quawas and received written inputs from Mrs Glynn-Mackoul. Feedback was also received from a joint meeting of the WCC Ecumenical HIV and AIDS Initiative and Advocacy (EHAIA) International Reference Group and the WCC Ecumenical Advocacy Alliance (EAA) HIV Strategy Group. The suggestions were incorporated, and the language was edited to improve clarity.

The following changes were noted:

- In Section 2: Aims
    - in 2.2, changed the language around member churches, national and regional ecumenical organizations, Christian world communions, and other ecumenical partners
    - in 2.6, re-ordered and separated some items for more clarity
- In section 3: Functions
    - rephrased 3.12 dealing with working with WHO and other UN bodies
- In section 4: Membership, Leadership and Staff of the Commission
    - in 4.1 added one additional member from the Pontifical Council for the Promotion of Christian Unity
    - in 4.2 rephrased language around the representation of people living with HIV
    - in 4.4 B rephrased the clause on working groups, stipulating that thematic areas requiring a working group shall be identified by governing bodies and listing the current priority areas
    - added clause 4.4 D allowing the commission to invite advisors into working groups
    - added a point in clause 4.51 on replacing a member who misses three consecutive meetings without justification
    - deleted the section on panels or task teams, as other provisions seem to be adequate
- Under point 5: Meetings of the Commission
    - added clause 5.3 on replacing a member who is unable to continue serving
- In point 7: Contacts with other faiths was added to governments and intergovernmental bodies
    - 7.13 added a general principle that the commission would work with other churches and other faith communities to ensure that health issues are addressed collaboratively.
    - 7.21 was amended accordingly.

Bishop Swenson thanked Dr Phiri for the work and referred any final changes to her.

Dr Quawas noted that his name was mentioned. He said that he was promised responses to questions directly after the Zoom meeting, but he did not receive this. He asked for confirmation that the changes were those agreed on during the Zoom meeting.

Metropolitan Serafim thanked the central committee for the work on the two commissions and appealed for a similar commission on ecology, the climate change crisis, and achieving

the sustainable development goal to end poverty to be established during the assembly in Germany.

10. Public issues, second session

The moderator of the session, Bishop Swenson, asked Metropolitan Nifon, moderator of the public issues committee if there was anything the central committee needed to know about the initial work of the committee before the session planned for the next day.

Metropolitan Nifon regretted that the time for the committee to work was reduced due to the expanded closed session but assured the committee that three of the six proposed statements would be presented for discussion the following day.

The moderator of the session thanked the central committee members for their active participation and closed the session with the blessing.

11. Women's Meeting

All women attending the central committee were invited to meet in Visser't Hooft Hall to discuss the WCC gender justice principles, WCC's work to address sexual and gender-based violence and updates from the Women of Faith pilgrim team visits.

DAY 3 FRIDAY, 17 JUNE 2022

Morning Prayer

The central committee gathered in the Ecumenical Centre Chapel for common prayer. Readings were from Psalm 42 and Romans 12: 9-21.

In an illustrative action demonstrating various signs of love, the stewards – young people in the ecumenical movement – reminded the meeting to "be genuine."

12. Public Issues, third session

The central committee met in a hearing session.

The moderator of the central committee, Dr Agnes Abuom, welcomed the members to the session. She confirmed that the leadership of the central committee remains committed to discussing the impact of the war in Ukraine on the fellowship but that this was not possible on the previous day due to the extended closed session. She hoped it would be possible in the morning session but emphasised that this would depend on the committee members.

The leadership proposed that the central committee hear from the moderator of the public issues committee and deal with one statement before moving into a discussion on Ukraine. The closed session would take place after the break. This proposal was approved by consensus.

The moderator of the central committee invited Metropolitan Nifon, the moderator of the public issues committee, and the committee rapporteur, Dr Thomas Hyeono Kang (Igreja Evangélica de Confissão Luterana no Brasil), to present an update on the work of the committee. Metropolitan Nifon noted that they were ready to present the draft statement on the humanitarian situation in Ethiopia.

He noted that the committee was still working on several statements and hoped that the committee would have adequate time to work on these and not have their working time curtailed again. Outstanding statements include:

- Draft statement on the conflict Ukraine
- Draft statement on the climate emergency
- Draft statement on the situation in Ethiopia
- Draft statement of the sexual exploitation, abuse, and harassment
- Draft statement on religious freedom and the Christian presence in Israel-Palestine

The committee had received additional proposals to respond via minutes or statements to the situation in South Sudan and to Juneteenth. He said that this would be considered during their next meeting.

12.1. Draft Statement on the Humanitarian Situation in Ethiopia

Metropolitan Nifon asked Dr Kang to present the text of the document *"Draft Statement on the Humanitarian Situation in Ethiopia" (Doc. No. PUB 05).* The statement was read in full.

Metropolitan Nifon reminded the meeting that this text had been adapted through various extensive rounds of consultation and debate and that suggestions they received had been incorporated. He requested that the central committee members accept the document.

The moderator of the central committee invited participants to respond in a plenary discussion. She proposed that there would be a short period for general comments on the statement and then a review of the actions.

Rev. Yonas Yigezu Dibisa (Ethiopian Evangelical Church Mekane Yesus) appreciated the well-written document. He noted that the two member churches of the WCC in Ethiopia, the Ethiopian Orthodox Tewahedo Church and the Ethiopian Evangelical Church Mekane Yesus called for prayers and support and were listened to. He appreciated the fruitful visits of the moderator and the opportunities created by the WCC staff. He reported on the strong unity and purposeful cooperation between these two churches and the Roman Catholic Church in Ethiopia and noted that they see themselves and the WCC as a source of hope. He further noted that the problem was deeper and wider than the specific areas mentioned and probably included all of the Horn of Africa. Therefore, the impact and engagement needed to be broader, deeper, and more strategic, and should also consider the ongoing drought in the area. He called for continued prayers, support, and practical engagement to transform the situation.

Dr Legesse confirmed the comments from Dr Dibisa and emphasized the severe challenges, pressures, and accusations they had experienced, which were exacerbated by the COVID-19 pandemic and other issues. He thanked the public issues committee and the Commission of the Churches on International Affairs (CCIA) for this statement and for other statements and visits in difficult times and asked for continued prayer.

The moderator, Dr Abuom, asked Metropolitan Nifon to present the statement paragraph by paragraph for approval. He thanked the committee members for their input and noted that they would include the texts suggested. There was a clarification by a member of the public issues committee that the term humanitarian support includes food and water.

The revised "Statement on the Humanitarian Situation in Ethiopia" was adopted by consensus.

13. Impact of the war in Ukraine on the fellowship

The moderator of the central committee invited members of the central committee to discuss, pray, and seek discernment on the impact of the war in Ukraine on the fellowship of the churches.

She announced a hearing session to hear from representatives of those churches that had made submissions and proposals to the WCC leadership. The representatives from the Russian Orthodox Church (ROC) would also have the opportunity to respond if they felt it was necessary and appropriate.

Metropolitan Gabriel proposed that the discussion should be combined with the statement on Ukraine being prepared by the public issues committee, as this statement already covers many of the issues and positions of churches. This proposal was greeted by many blue cards.

Rev. Fornerod noted that their synod passed a motion one week earlier to intervene at the WCC inquiring whether the suspension process of the Russian Orthodox Church or from WCC should be launched.

The moderator said that she would first like to confirm if the central committee agreed with the proposal of Metropolitan Gabriel to combine the discussion with the statement on Ukraine or if the committee needed a special moment for this issue. There was a mixture of cards.

Metropolitan Nifon noted that a debate on the issue in plenary would help the public issues committee to further develop the statement. Dr Abuom asked the central committee to indicate their response to his suggestion. It was supported by the committee members.

Rev. Fornerod reiterated that the motion had been passed at the EKS synod and that the goal of their input was to provoke a discussion on the issue in the WCC, knowing that the suspension process could, luckily, not be launched easily. He noted that the purpose was to question and complement the alternatives provided in the report of the acting general secretary: either an invitation to the ROC to dialogue – which was not visibly successful to date – or suspension.

He said that although the alternative did not seem very sane or realistic, they would like to suggest the way of challenging questions to escape a trapped and blocked situation. He noted that the situation was trapped for many reasons:

- According to the WCC rules, suspension of a member was a hard, difficult, time-consuming, and well-regulated process with little chance of success. Their church did not want to suspend another church.
- Asking for suspension would only benefit the people in Russia that wanted the ROC to withdraw from the WCC and cut ties with the West. He emphasized that this was not the intention of the motion.
- The dialogue initiative from WCC had shown little or no success. The ROC, for whatever reasons, did not attend the round tables.
- From what was generally reported, the ROC leadership seemed to fuel the rhetoric of war rather than questioning it.
- The answer of Patriarch Kirill of Moscow and All Russia to the letter of the acting general secretary was disappointing and not consistent with the quality of membership in the WCC fellowship.

- There were no alternative answers or suggestions from the ROC, which was losing hundreds of its own congregants each week.
- The Orthodox Church was deeply divided on this, and this division impacted and hijacked the whole WCC

He emphasized that they were looking for new ways of engaging this issue and asked that the statement include remarks challenging the theological discourse supporting the war. They also asked for clarification on how the justification of war could be consistent with the social doctrine of the Russian church and wanted to evaluate how this discourse was related to the rhetoric of the Russian world.

Rev. Eddy Alemán (Reformed Church in America) started sharing the motion that the church approved at their 215th General Synod. He noted that he would read the motion that the General Synod of the Reformed Church in America approved earlier that week:

- To instruct the general secretary to convene a meeting with other appropriate RCA ecumenical officers, all representatives, and at least two representatives from the commission on Christian unity to craft a resolution to be brought to the World Council of Churches calling for the suspension of the ROC from the WCC membership until it repented of and retracted its support for Russia's unprovoked, unjustifiable, and brutally inhumane war against Ukraine,
- and further, to instruct the general secretary to distribute the resolution to all RCA assemblies and congregations
- and further to instruct the commission on theology and the general synod professor to examine whether the conditions surrounding Russia's unprovoked war against Ukraine meet the criteria for a declaration of *status confessionis*, a full break on communion due to the gravity of the breach of faithfulness to the gospel by any reform or Lutheran communion supporting Russia's and Belarus' war against Ukraine for report and recommendation for the 2023 General Synod
- furthermore, to instruct the general secretary and the chief ecumenical officer of the Reformed Church in America to support any move that the World Council of Churches may make to enter into a process to suspend the ROC at the WCC central committee meeting on June 15 -18, in Geneva Switzerland.

He emphasized that the motion that the Reformed Church in America approved is in strong opposition to the war in Ukraine.

Rev. Rainer Kiefer (Evangelical Church in Germany) emphasized that they did not want the ROC to be suspended but that it was important to discuss the content of the statement, how the movement responded to war and peace from a theological perspective, and how they could stay together.

Dr Fernando Enns expressed his gratitude for the space that the leadership created for this discussion and his deep appreciation to the acting general secretary for his report and for all the initiatives and activities that he has undertaken regarding building peace and bringing people together. He thanked the staff, particularly Peter Prove, and noted that their response was based on this sincere appreciation, also for the clear communication.

Dr Enns noted that he recently had a chance to ask a former student of Philip Potter, the third general secretary of the WCC, what Potter would do in this situation. The response was that Potter would be bold. He wondered how his church and the historic peace churches would

want the WCC to respond. He noted that they were members of the WCC not because they were seeking cheap unity but because they were seeking a costly unity to not betray Jesus' prayer for unity in John 17. This would imply that members of the WCC hold each other accountable and that it would be unacceptable for a church to legitimize a war on the grounds of nationalistic ideology, and that this would need to be expressed. He noted that, at the same time, it was also unacceptable that churches and countries supported sending weapons into the ongoing war. What they were asking the WCC fellowship was to be bold and use all the creativity of the central committee and of member churches. One of the suggestions was to do a Pilgrimage of Justice and Peace to Moscow and to Kyiv. He noted a German saying that if Moses wouldn't come to the mountain, the mountain had to move to Moses, explaining that if the doors would not open for such a visit, it might be a sign. He emphasized that the WCC could not wait until some of the players in the political game would accept an invitation from the WCC but that it was time for a pilgrimage.

Rev. Laurent Schlumberger (Eglise protestante unie de France) reported that his church had not produced a statement asking for a discussion on suspending the ROC from the WCC; on the contrary, the voices he heard rather asked the WCC not to enter this debate. However, the question was raised repeatedly, expanding the issue beyond the ROC. He noted the "Declaration on the 'Russian World' (Russkii Mir) Teaching", released on 13 March 2022 and supported by more than 1500 Orthodox theologians, which resonates with their church. He read the first lines:

> "The Russian invasion of Ukraine on February 24, 2022, is a historic threat to a people of Orthodox Christian tradition. More troubling still for Orthodox believers, the senior hierarchy of the Russian Orthodox Church has refused to acknowledge this invasion, issuing instead vague statements about the necessity for peace in light of "events" and "hostilities" in Ukraine, while emphasizing the fraternal nature of the Ukrainian and Russian peoples as part of "Holy Rus'," blaming the hostilities on the evil "West", and even directing their communities to pray in ways that actively encourage hostility.
>
> The support of many of the hierarchy of the Moscow Patriarchate for President Vladimir Putin's war against Ukraine is rooted in a form of Orthodox ethno-phyletist religious fundamentalism, totalitarian in character, called Russkii mir or the Russian world, a false teaching which is attracting many in the Orthodox Church and has even been taken up by the Far Right and Catholic and Protestant fundamentalists."

He emphasized that this and the rest of the declaration reflected the position of the public issues statement before the central committee and expressed the questions of many WCC member churches. He noted that he would be interested to hear the reaction of Russian Orthodox members present in the meeting.

Rev. Dr Sofia Camnerin (Uniting Church in Sweden) noted that she does not support any suspension. She asked the central committee to do two things at the same time; firstly, express that war was against the will of God – as the WCC said already in Amsterdam in 1948 – and that churches should not legitimize or bless invasions and wars; second, that members should stay together and work together. She supported the suggestions of Dr Enns.

Metropolitan Serafim noted that in his report, the secretary general emphasized the report of the Orthodox meeting in Cyprus and asked how many members of the central committee

had read the report. He emphasized that those who failed to read the report would have a limited understanding of the situation. He quoted several points from the morning's prayer service: that the central committee was required to fulfil their commitments to love the people they considered their enemies; that they should look to their hearts that lack love and unity; and that Christ came for the people who were sick, not the healthy. He suggested that although the committee should condemn any killing, it was essential to keep the unity of the fellowship and to keep praying for peace wherever there is conflict. He suggested that the committee could not speak about suspension because that would contradict the call to love and the prayers for peace and an end to suffering.

The moderator, Dr Abuom, noted that the members of the central committee agreed to give members from the member church in Russia the opportunity to respond and that that means she would have to cut short, long interventions.

H.G. Bishop Abraham (Coptic Orthodox Church) said that he did not support any suspension, particularly not of the ROC. He noted that in the central committee's discussion, it sounded as if the Russian church initiated the war, but it was initiated by the state and government. He reminded the committee that the church and leaders of the church were living in the situation and facing pressures that others might not be aware of and that suspension was only possible on matters of faith.

Rev. Dr Vilmos Fischl (Evangelical Lutheran Church in Hungary), substitute member, noted that Hungarian churches were against the suspension, as the ROC was one of their member churches. He noted that he had visited Ukraine several times since the war began and that Hungarian churches and the Hungarian government gave significant support to Ukraine. He explained that it was very important for the Hungarian church and government not to support giving weapons to any side and to accept all the large numbers of refugees coming from Ukraine. He commended the patience of these refugees as they waited for visas and explained the process and the support provided. He noted the support Hungarian churches were providing on both sides of the border.

Bishop Eva Brunne (Church of Sweden) expressed her appreciation for the acting general secretary's handling of the matter. She reiterated that there should be no suspension. She noted that the WCC was like a family, and, as in a family, it was necessary to continue talking and listening until they understood each other. She noted that the critique should be to the leadership of ROC but support to those members and churches opposing war. She emphasized the need for a theological discussion on the matter.

Ms Barsoum, substitute member, noted that her comments were relevant to the issue being discussed but also to all situations of conflict that were discussed in this ecumenical family. She noted three points:

- Was the goal of the WCC reconciliation or condemnation? If the goal was reconciliation, it would be necessary to think of ways to encourage rather than limit reconciliation.
- In conflict resolution, there were many different narratives. The political and military narrative was often heard but without the people narrative and viewing the impact of the conflict on women, children, and ordinary people on both sides of the conflict. It was impossible to decide how the conflict should develop or be resolved. She particularly noted the harm – also to human rights – and hindrance to reaching

peaceful solutions caused by economic sanctions, using the examples of Iraq, Syria, Yemen, and many other situations of conflict.

- The meeting should consider how the suspension of a member church would influence the view of the younger members of that church towards the wider ecumenical family.

Rev. Dr Samson Ayokunle (Nigerian Baptist Convention) noted that suspension of the ROC would cut off the avenue of dialogue. He noted that all present agreed that war was not good, no matter what reasons were given to justify it and that the aggressor and the oppressed needed the opportunity for dialogue where issues that have led to the aggression could be addressed. He suggested that, while the ROC should not be expelled, it should be given responsibilities:

- to work with other Christian churches in Russia to form a pressure group and liaise with the government of Russia to bring the war to an end
- to reach out to the church and government in Ukraine to explore common ground with the government of Russia to bring the war to an end
- to not issue statements to support the war
- to report from time to time to the World Council of Churches the practical efforts they made, especially to the government of Russia, to bring the war to an end. Reporting on humanitarian service would not be enough.

Rev. Canon Dr Leslie Nathaniel (Church of England) emphasized that conversations should continue and that suspension was not an option. He noted that the WCC had the unique opportunity, which it should not waste, to position itself theologically in terms of responding to conflict.

Metropolitan Vasilios agreed with the previous speakers that there should be no suspension but asked that an appeal should be made to the ROC to re-establish communion with all Orthodox churches.

Archbishop Vicken expressed his appreciation to the acting general secretary for what he did in the previous three months and for the balanced, intelligent, and integrity-filled statements on behalf of the World Council of Churches. He noted that he believed there was no just war and that all war was evil but that, although some might disagree, the central committee or WCC should never think of suspension but, as Dr Nathaniel suggested, should encourage dialogue as that is the only way to solve problems. He emphasized that it was the responsibility of the WCC to bring love, unity, and reconciliation to every member church. He gave an impassioned appeal noting the attack of an overwhelming majority on his country and the absence of support of any kind from Christian nations or international organizations. Despite this, he expressed his love for all.

The moderator asked for a moment of silence.

Bishop Simo Peura (Evangelical Lutheran Church of Finland) noted the attempts of the acting general secretary to invite people to the roundtable discussions and that dialogue was only possible only if both parties were ready to express their perspectives. He encouraged representatives of the Russian Orthodox Church to speak and assured them that the members of the committee were listening.

Bishop Dr Daniel Jensen Seyenkulo (Lutheran Church in Liberia) noted his confusion that the suspension of the ROC was discussed when they did not initiate the war. He suggested that

the WCC should support their member church in any way possible, and if they contributed to the war, to discourage them from doing so.

Prof. Dr Dimitra Koukoura (Ecumenical Patriarchate) asked the plenary if it was not time to also speak out against weapons manufacturers and providers of arms to both sides of the war.

Dr Kolovopoulou reminded central committee members of the unity statement discussed the day before and the positions the central committee committed to in that statement, and the importance of the report of the meeting of the Orthodox churches in Cyprus. She noted that everybody supports dialogue and that the WCC was a platform for dialogue, but asked under what conditions the council calls a member to be in dialogue – as a court or in empathy and sympathy as brothers and sisters. She noted that the Russian Orthodox brothers should not be expected to apologize as in a court. She noted that to be reconciled, there had to be mostly and mainly love between parties.

The moderator of the session, Dr Abuom, noted that the meeting was still in hearing session and, as the moderator of the public issues commission indicated, the deliberations would help to finalize that document. She invited the members from the Russian Orthodox Church to speak.

The Very Rev. Archimandrite Philaret Bulekov (Russian Orthodox Church [Moscow Patriarchate]) noted that it was not easy to address the central committee as it felt as if the Russian Orthodox Church (ROC) was the only guilty party in what was going on in Ukraine. He noted that the ROC was the only member church of the WCC that was suffering but that others who were not living in the situation were attempting to teach them how to live in it. He asked how many committee members were expressing opinions different from that of mass media and government in their countries. He suggested that those who use the term "unprovoked war" were trying to hide their own responsibility for what was going on. He asked where they were when thousands died over the years and noted that if everyone who was outspoken now were active over the years, there would not have been a war. He asked who would be included in the discussed dialogue – The WCC and the ROC? He challenged the perception that the ROC does not view war as evil or that the Russian church, its hierarchy, or the patriarch ever theologically supported war. He reiterated that the ROC was the only church member of the council that was suffering because it was their church in Ukraine, their brothers and sisters from both sides of the conflict, that were suffering.

He appreciated that some of the members of the central committee were beginning to understand that one could not talk about peace and negotiation while also supplying arms of mass destruction and asked where the church's theological understanding of peace was when it was said that peace could only be achieved through arms. He questioned the absence of reaction in churches and mass media to the situation in Iraq and Syria. He noted that he had already mentioned to the public issues commission that there were two ways to react. If people blamed the patriarch because he was not saying exactly what they wanted him to, they were participating in the information war because it would be impossible for him to satisfy all sides. He reiterated that if the WCC takes sides in this situation, it becomes part of this information war; it could not be a platform for dialogue. This would mean that the doors would be closed, and everyone could be satisfied that they took their position; however, this would be a political, not a Christian position.

He explained that the second choice was to try to be a platform, a place of dialogue, but not with strong political messages. He emphasized that this could not be a dialogue between the WCC, which is against war, and the Russian church, which is for war, but rather a dialogue on promoting peace in Ukraine. He noted that his church was involved with Ukrainian refugees and exchanges of prisoners of war and bodies but that it was not always possible to make this public. He suggested that there were many ways in which churches could participate in bringing peace to the area.

Mrs Margarita Nelyubova (Russian Orthodox Church [Moscow Patriarchate]) noted that from the formal and informal discussion during the meeting of the central committee, it became clear that this was a painful question for many, not only for those from Ukraine or Russia or members of the Russian Orthodox Church. She noted that it was painful but also encouraging, that everyone shared in the suffering and the pain. She told of her repeated experience over the previous months of ecumenical colleagues telling her that their churches were about to make strong critical statements about the ROC leadership justifying the war; however, if she asked whether they had read the sermon or statements where this was apparently said, they had not done so. When they reviewed the actual text, they had to admit that the response was not appropriate. She suggested that much of the criticism against the leadership of the Russian church was based on interpretation rather than something said by the leadership of the ROC.

She noted that in her careful review of the statements of the patriarch over the previous three months, she did not see any justification of war. All she saw was the call for prayer for the people who are affected or suffering, prayer against hatred between brothers. She pleaded that if the WCC wanted to remain a platform for dialogue, the committee had to be careful about the basis of their reaction. She reminded committee members of the interconnectedness between the fifteen republics, which were previously the USSR, and their deep concern and support for each other. She confirmed that despite the hatred seen on television, on the internet, and amongst politicians, she was confident that their common orthodox faith and their relations as extended families would keep them human and praying for each other. She also asked central committee members to continue praying for them.

The moderator, Dr Abuom, noted that the time was up, but asked the committee members if they could give the opportunity for a few more responses from members of the Russian delegation. The committee agreed by consensus.

Mr Philip Champion (Russian Orthodox Church [Moscow Patriarchate]), a youth delegate and member of the ECHOS commission, noted that as a relatively young representative of the ROC, he had been involved with the WCC for the past five years and benefited from it. He feared that the possibility of suspension of the ROC would damage the future generations of young Russian Orthodox Christians because it would cut them off from the ecumenical movement and the opportunity to get to know their brothers and sisters from different Christian traditions and other parts of the world. As a theologian in training, he had heard several times the accusation of the ROC's theological justification of the war; however, he did not hear a theological evaluation or discussion of particular concepts that could lead to a conclusion on this matter. He reiterated the intermingled nature of the people from the region and emphasized that young Russian Orthodox Christians felt that dialogue must continue.

The moderator of the session invited Dr Roberts to lead the central committee in music before giving the acting general secretary the opportunity to respond. Dr Roberts suggested that members of the central committee sing the *Kyrie eléison* rather than just listen to it.

Fr Ioan thanked the moderator and the central committee members for the rich discussion. He noted that his report and the WCC's efforts to bring people to the roundtable were mentioned several times. He commented that each time the invitation was sent to the ROC, they responded positively. The first time Metropolitan Hilarion and a delegation travelled to Switzerland with the blessing of Patriarch Kirill but were turned back from Zurich Airport because they were on an interdiction list not to enter European or Schengen space. With the recent second roundtable Metropolitan Hilarion confirmed that he had the patriarch's blessing, but the day before the meeting, the WCC heard about changes to the metropolitan's position. Fr Ioan confirmed that the ROC was ready to dialogue and that the WCC will continue to attempt to arrange an open dialogue, encourage discussions on theological issues, and build bridges for the future.

The moderator, Dr Abuom, thanked everyone, particularly the members of the Russian Orthodox delegation, for the initial discussion and encouraged central committee members to continue with the discussion. She noted that the members of the public issues commission had been listening and would reflect comments in the statement.

The moderator asked the members of the central committee to confirm by show of cards that suspension of the ROC is not suggested at this stage. The central committee agreed by consensus.

The moderator summarized key points from the discussion. She reiterated the devastating and tragic impact of the war on both sides, maybe more on the one than the other, and the importance of hearing people's narratives about their pain and woundedness but also how they are managing the humanitarian assistance, which is a growing concern both internally in Russia and Ukraine but also in neighbouring countries. She emphasized the importance of continued dialogue and the dialogue space initiated by the WCC with the neighbouring church leaders and the need to broaden it and review the conditions of invitations. She reconfirmed the importance of the report of the Orthodox meeting held in Cyprus and asked central committee members who had not read the report to do so. She encouraged the committee members to ensure that the WCC is not engaged in a media or information war and to ensure that the dialogue created would work at building peace, healing, and reconciliation, which would look deeply at the impact of the conflict on the fellowship. She noted the importance of a discussion on the theological narrative and the need to be bold, to reach out to all parties, to work as a faith community, and to listen to the pain of others.

She noted the pain, woundedness, and suffering of many in the room, noting particularly the pain Archbishop Vicken had been carrying for many years. In conclusion, she asked the committee to continue to follow the spirit of the assembly in Busan, to pray, walk, and work together. She asked for music.

The moderator asked Bishop Mary Ann Swenson, the vice-moderator, to lead the committee in the closing prayer.

14. Closed Session, election of the general secretary

In a closed decision session on Friday, 17 June 2022, the central committee agreed by consensus to close the discussion and move forward with the election by vote. The central committee members proceeded to vote by secret ballot. The votes were counted and the

moderator announced that Rev. Prof. Dr Jerry Pillay was elected by simple majority as the ninth WCC general secretary in accordance with Rule XIX.10.a.iiii (Conduct of Meetings).

The session was opened to all participants and the general secretary-elect addressed the meeting. Following the session, the leadership of the central committee held a press conference to announce the outcome of the election to the public.

15. By-Laws, Rules, and Supplements to the Rules

The moderator of the session, Bishop Swenson, welcomed the members and noted that both sessions of the afternoon were to be decision sessions. The first action was to appoint recorders for the decision sessions. The central committee would then be asked to adopt the revised by-laws for the Young People in the Ecumenical Movement Commission and the revised by-laws for the Health and Healing Commission, and finally, the proposed amendments to the WCC rules and supplement to the rules.

The moderator of the session, Bishop Swenson, invited the central committee to appoint recorders for the decision sessions. The proposed recorders were proposed:

- Very Rev. Ray Coster (Presbyterian Church of Aotearoa New Zealand) for the decisions on by-laws, rules, and the supplement to the rules, supported by Catherine Christ-Taha. It was noted that he would join as soon as the meeting of the public issues commission adjourns.
- Bishop Sally Dyck (United Methodist Church) for the decision on the Unity Statement
- Ms Emily Jane Evans (Uniting Church in Australia) for the decisions on the executive committee report
- Rev. Prof. Dr Fernando Enns (Arbeitsgemeinschaft Mennonitischer Gemeinden in Deutschland) and Mrs Celina Falk (Church of Sweden) for decisions on public issues

The moderator of the session asked the central committee to show their cards in response to the proposed recorders.

The recorders were appointed by consensus.

15.1. By-Laws for the Young People in the Ecumenical Movement Commission

The moderator of the session, Bishop Swenson, reminded the members that the central committee approved the by-laws of the Young People in the Ecumenical Movement Commission (Doc. No. 09) in principle in February. The moderator of the commission, Rev. Kopecká was not available, and Ms Evans presented the revision. No further suggestion was received after the discussion the previous day.

The moderator of the session asks the members to show their cards if they are ready to approve the amendments to the by-laws of the Young People in the Ecumenical Movement.[1]

The amended by-laws were approved by consensus.

15.2. By-Laws for Commission on Health and Healing

The moderator of the session reminded the members that the central committee approved the by-laws of the Commission on Health and Healing (Doc. No. 08) in principle in February.

[1] Rule V Organization, 4 By-laws: The assembly or the central committee may adopt and amend by-laws not inconsistent with this constitution for the functioning of its committees, consultative bodies and commissions.

The deputy general secretary, Dr Phiri, presented the revisions in a hearing session the previous day. No further suggestions were received.

These were by-laws for a new commission, so they were presented for adoption. The moderator of the session asked the members to show their cards if they were ready to adopt the by-laws of the new Commission on Health and Healing.

The by-laws were adopted by consensus.

Bishop Swenson mentioned that these were two significant decisions and thanked the central committee.

15.3. Amendment to the WCC Rules and Supplement to the Rules

The moderator of the session invited the moderator of the working group on the constitution and rules, Mrs Glynn-Mackoul, to introduce the proposed amendments to the WCC rules and supplement to the rules for this decision session.

Mrs Glynn-Mackoul noted that committee members had four documents before them, Doc. Nos 08, 08.1, 08.2 and 08.3. She noted that the report and addendum of the working group had been introduced at the electronic meeting in February and were referred to this meeting for decisions. Although there were no proposed changes to the constitution, Mrs Glynn-Mackoul reminded committee members that the rules and by-laws should be read with the constitution. Mrs Glynn-Mackoul noted that she would read the proposed amendments to the WCC rules (Doc. No. 8.2), rule by rule, section by section, for approval by consensus.

Bishop Swenson reminded committee members that the document was in a side-by-side format indicating the current text of the Constitution and Rules of the WCC in the left-hand column and proposed amendments in the right-hand column.

Mrs Glynn-Mackoul noted the changes in the right-hand column:

- Page 9 Rule I.3.b.iv. change “selecting,” to “proposing” to maintain the mandate of the nominations committee.
    - The change was approved by consensus.
- Page 10 Rule 1.6.c. Clarifying the process for dealing with suspended churches.
    - Dr Kolovopoulou asked about the logic for this change. Mrs Glynn-Mackoul noted that the process for dealing with a suspended church was previously unclear and that the change was proposed by the permanent committee.
    - The change was approved by consensus.
- Page 10 Rule II. 1. to strengthen the importance of consensus.
    - The change was approved by consensus.
- Page 11 Rule III.1 and 2 to conform language to the standard, clarifying the order of bodies and ensuring consistent language. Mrs Glynn-Mackoul noted that there was a new section of the supplement that dealt with the order of those bodies.
    - The change was approved by consensus.
- Page 13, Rule IV.1.a.v.f the term officer was no longer used.
    - The change was approved by consensus.
- Page 13, Rule IV.1.a.v. change in terminology at the request of the Ecumenical Disability Advocacy Network (EDAN)

- The change was approved by consensus.

- Page 13, Rule IV.1.b eliminating the term “vote” which was not used in the context of consensus.
  - The change was approved by consensus.
- Page 14, Rule IV.1.c.i. added a new section referring to advisors and others without the right to speak or participate in decision-making.
  - A question was raised about the difference between delegates, additional delegates, and advisors. Mrs Glynn-Mackoul noted that delegates and additional delegates had the right to speak while advisors accompanied the delegation but were not eligible to speak or to be elected to governing bodies.
  - The change was approved by consensus.
- Page 15 Rule IV.3. had a correction to the usage of terminology.
  - The change was approved by consensus.
- Page 16 Rule IV.4.c.ii and the new section in Rule IV.4.c.v. dealt with the composition of the central committee, focusing on representation.
  - Rev. Michel Charbonnier (Waldensian Church) noted that “fair and adequate” should be not just geographical and confessional but also other aspects. Mrs Glynn-Mackoul noted that this would be addressed at a later stage in the document and that this section is specific to confessional representation.
  - H.E. Metropolitan Serafim noted that in Rule IV.4.e. “not more than seven persons from any one member church” was too many, limiting the gifts of the Spirit from smaller churches. Mrs Glynn-Mackoul noted that this was the maximum limitation and that the rest of the guidelines focused on broader and wider inclusion.
  - The change was approved by consensus.
- Page17 Rule IV.5.b.i. change of language in the mandate of the business committee to not avoid repeating but refer to decision-making rules.
  - The change was approved by consensus.
- There were no changes proposed to Rule V.
- Rule VI. Mrs Glynn-Mackoul noted that this rule dealing with the central committee had a number of changes, some minor dealing with language, others more substantive, and others emphasizing the work of the central committee and the consensus ethos.
- Rule VI.1.b. aimed to broaden the country where a substitute resides to “country or region.”
  - Deacon de Adebayo, substitute member, noted that times were changing and that churches were becoming more ecumenical and regional. People from a region who were no longer necessarily resident in that region could still be good representatives of the region. Mrs Glynn-Mackoul responded that the working group suggested these changes to give member churches greater flexibility and that this was why the word “ordinarily” was added. She noted

the importance of both geographical and regional and denomination or confessional representation.

- Rev. James Bhagwan (Methodist Church Fiji) noted that "from" covers diaspora communities.
- Bishop Jefferson-Snorton noted that this could be a problem for churches, such as hers, with dispersed leadership often residing in other continents where they are serving. Mrs Glynn-Mackoul responded that further changes might be necessary but that she understood "ordinarily" to cover these circumstances.
- Dr Enns noted that this discussion proved that the language comes from a different time and that the next generation was much more fluid, had multiple identities, and moved around more often. He noted that divisions into regions came from a colonial background. He made the following proposal: If a regularly elected member of the central committee is unable to attend a meeting, the church to which the absent member belongs shall have the right to send a substitute. ~~provided that the substitute is ordinarily resident in the country or region where the absent member resides~~. He noted that it was not the region that was central but that the church should be represented. Mrs Glynn-Mackoul responded that she would be happy with the proposed changes but that she would expect that Dr Quawas, who was a member of the committee, would want region included as this was so important to members from the Middle East, Bishop Swenson asked the members of the central committee if they supported the change and noted that there were many orange cards.
- Dr Nathaniel supported Dr Enns and noted that the Church of England has a diocese in Europe, so their representation could not be limited to the region of England.
- Bishop Swenson asked the members of the central committee to show their approval of the change modified by the proposal by Dr Enns.
- The change was approved by consensus.

- Rule VI.1.c.v. added a point to the obligations of central committee members.
  - The change was approved by consensus.
- Page 19 Rule VI.2.d. and Rule VI.2.e. shifted the order and rights and responsibilities of associate partners and placed regional ecumenical organizations with associate partners.
  - Dr Kolovopoulou asked why the presence of international ecumenical organizations were placed with the executive committee only and not with the central committee. Mrs Glynn-Mackoul responded that it was to streamline the process of invitations of those representatives as the executive committee meets more often than the central committee.
  - The change was approved by consensus.
- Page 19 Rule VI.3.b was added to clarify the WCC leadership. This affected the numbering of other points in Rule VI: Rule VI.3.b was now Rule VI.3.c.
  - The change was approved by consensus, and then revisited (see discussion below).

- Page 20 Rule VI.3.c. was now Rule VI.3.d. and included a statement on the consensus process.
    - The change was approved by consensus.
- Rule VI.3.d. was now Rule VI.3.e. and corrected the language on leadership and added a comment on the documentation. Bishop Swenson noted that for the previous years, the leadership has been meeting frequently and regularly, as described here, in the past in person and recently on Zoom.
- Dr Enns asked if the leadership of the WCC in Rule VI.3.b. and the leadership of the central committee in Rule VI.3.e. were the same.
    - Mrs Glynn-Mackoul noted that it was a matter of considerable discussion and agreed that there was an apparent contradiction and encouraged a proposal to address this or delete the superfluous point b.
    - Mrs Glynn-Mackoul thanked the members of the working group, Rev. Dr Henriette Hutabarat-Lebang (Gereja Toraja), Dr Audeh B. Quawas (Greek Orthodox Patriarchate of Jerusalem), Archbishop Emeritus Dr Joris Vercammen (Old-Catholic Church in the Netherlands), Most Rev. Dr Chibuzo Raphael Opoko (Methodist Church Nigeria), and Mrs Celina Falk (Church of Sweden) as advisor. She appreciated the support of members of staff, particularly the general secretary and Ms Catherine Christ-Taha.
    - Mrs Glynn-Mackoul noted that the member of the working committee that proposed point b. was not in the meeting at that time.
    - Bishop Jefferson-Snorton noted that it was important to mention both the leadership of the central committee and the WCC and suggested that point b. be modified to read WCC and central committee leadership. Mrs Glynn-Mackoul pointed out that Rule VI.3.a. defined the leadership of the central committee as a moderator (the “moderator”) and a vice-moderator or vice-moderators and that there was an inconsistency within the section.
    - Dr Ann K. Riggs (Religious Society of Friends: Friends General Conference) noted that the addition of point b. was a very significant decision and should be very clear and consistent. The question is whether the general secretary was a member of the central committee, and that would have to be consistent through his appointment and agreement. Mrs Glynn-Mackoul noted that that was not the intention of the suggestion. Dr Riggs noted that it would be implied. Mrs Glynn-Mackoul highlighted the distinction between the WCC and central committee leadership. Dr Riggs confirmed that this was the dilemma as it would mean a meaningful change in the organization’s structure.
    - Dr Enns and Mrs Glynn-Mackoul emphasized the importance of the central committee consulting with the general secretary when planning the agenda of the central committee. Dr Enns proposed deleting Rule VI.3.b dealing with the WCC leadership, as this was not the appropriate place to define WCC leadership.
    - Mrs Glynn-Mackoul noted that Rule VI.3.e. should then revert to “The leadership of the central committee together with the general secretary shall

plan and lead the meetings of the central committee and the executive committee."

- Rev. Dr Karen Georgia Thompson (United Church of Christ) noted that f. read, "The general secretary of the World Council of Churches shall be secretary of the central committee, and shall have the right to participate in all sessions of the central committee, except when discussing a topic related to him or her, but shall not vote or use indicator cards," which also seemed confusing. Mrs Glynn-Mackoul responded that this was a function of the general secretary as custodian of the records.
- Mrs Glynn-Mackoul confirmed the proposal before the committee of deleting Rule VI.3.b, moving the changes to Rule VI.3.e., correcting the language in Rule VI.3.e. and renumbering the section to reflect these changes.
- The changes were approved by consensus.

- Mrs Glynn-Mackoul introduced Rule VI.4. Meetings. She noted that several changes were made to reflect electronic meetings, which would be elaborated in Rule XIX. on the conduct of meetings**.**
- Mrs Glynn-Mackoul read Rule VI.4.a-e. In summary, she noted that: the central committee sets its own meetings; the central committee could decide to hold an electronic meeting; if the central committee could not meet in person, the executive committee could decide to have an electronic meeting; the possibility for the executive committee or one third or more of the central committee to call an extraordinary meeting still existed; such an extraordinary meeting could be called in person or electronically depending on the subject matter (more on the subject matter in Rule XIX).
    - Rev. Michel Charbonnier (Waldensian Church) noted that fair and adequate representation still only referred to geographical and confessional representation. Mrs Glynn-Mackoul referred him to page 24, Rule VI.9., which covered all issues of representation. Rev. Charbonnier suggested that if this is expanded elsewhere, "confessional and regional" should be deleted here as it only deals with some aspects of representation. Mrs Glynn-Mackoul noted that it was inserted here partly in response to the concern of churches in the Pacific, but that cross-reference could be made to the general fair and adequate representation.
    - Dr Ayokunle called on the central committee to make the necessary changes to allow them to be flexible in future.
    - Mrs Glynn-Mackoul suggested that Rule VI.4.e. should read: "The general secretary shall take all possible steps to ensure that there is fair and adequate representation of the membership of the World Council of Churches and of the major interests of the Council in accordance with Rule VI.8.
    - The changes to rule VI.4. were approved by consensus.
- Mrs Glynn-Mackoul noted the changes to Rule VI.5 Functions.
    - Rule VI.5.c. reference was corrected.
    - Rule VI.5.h. adapted for clarity
    - Rule VI.5.k. expanded on committees

- The changes were approved by consensus.

- Mrs Glynn-Mackoul noted that the changes to the rules were presented before the changes to by-laws to ensure the correct sequence of decisions.
  - She noted in Rule VI.5.m.v. the change of the name of the ECHOS commission to Young People in the Ecumenical Movement (YPEM) and the addition in Rule VI.5.m.vi. of the Commission of the Churches on Health and Healing.
  - Ms Maria Mountraki (Church of Finland), substitute, asked why the abbreviation of the Young People in the Ecumenical Movement commission is used but not that of other commissions. Mrs Glynn-Mackoul noted that this would be deleted.
  - Deacon Adebayo asked if the changes would allow for the online election of the general secretary. Mrs Glynn-Mackoul noted that this would be addressed in Rule XI, but that it was the recommendation of the working group that the general secretary should be elected only in an in-person meeting.
  - Mrs Glynn-Mackoul noted the addition of the new section in Rule VI.5.o. on the establishment of reference groups.
  - The changes were approved by consensus.
  - Mrs Glynn-Mackoul presented Rule VI.5.0.
  - The change was approved by consensus.
- Mrs Glynn-Mackoul noted that Rule VI.6. caused extensive discussion in the previous meeting. The section related to the election and term of the executive committee and the fact that there were two executive committee terms between assemblies. The decision had been taken to limit the number of terms that an executive committee member could serve. It was unclear if Rule VI.6.d. referred to two four-year or two eight-year terms and was therefore amended to read: "No elected member shall serve more than three consecutive four-year terms periods on the executive committee." She noted that this meant that an executive member could return for another three four-year terms after a break of four years. She said that the executive committee considered this formulation and suggested that "consecutive" be removed. It was the consensus of the working group that the addition of the term "consecutive" was to the benefit of the WCC in two ways: the term off ensured the movement of executive committee members, but the option to re-elect allowed the central committee to elect someone that had particular expertise and value again. It did not require or ensure re-election, or give anyone the right to be re-elected, but it opened the opportunity.
  - Dr Enns proposed to follow the advice of the executive committee and delete "consecutive." He reminded the committee members that they had this discussion in the February meeting, and he then also asked that the committee follow the guidance of the assembly in Busan that it was not healthy for the organization to allow members to sit for more than two terms. He noted that at least some of the central committee members understood this to be two four-year terms but that he was happy to accept three four-year periods. He emphasized that the committee should not go to the assembly having changed the decision made in Busan. He added that leaving "consecutive" would limit the opportunities for new and younger people to serve.

    - Mrs Falk supported Dr Enns and the executive committee. She noted that three terms provided enough overlap opportunities and that there were enough competent people in the fellowship to serve on the executive committee.
    - Ms Pirri-Simonian concurred with Dr Enns's proposal. She noted that the purpose of this rule was to avoid dominance but, in her experience, the large delegations of big churches meant that they had constant representation while smaller churches were still excluded.
    - Bishop Swenson tested the central committee on the deletion of "consecutive."
    - The deletion of "consecutive" was approved by consensus.
    - Dr Enns asked from when this rule would be enacted. Mrs Glynn-Mackoul noted the footnote in the report stating that the working group understood the counting to have begun at the assembly in Busan and noted that this would be put into the record. Dr Enns confirmed that this should be recorded.
- Mrs Glynn-Mackoul presented Rule VI.6.e., dealing with vacancies on the executive committee.
    - The changes were approved by consensus.
- Mrs Glynn-Mackoul presented changes to Rule VI.7.d. dealing with ad hoc committees or working groups.
    - The changes were approved by consensus.
- Mrs Glynn-Mackoul noted a new section, Rule VI.8, clarifying reference and advisory groups.
    - Dr Sintado asked what major programmes were and how this would be decided. He suggested deleting "major."
    - Mrs Glynn-Mackoul recommended against this as reference groups are expensive long-term bodies that should be used to accompany major initiatives rather than programmes.
    - The new section was approved by consensus.
- Mrs Glynn-Mackoul introduced Rule VI.9. Guiding principles policies on representation. She noted that this number change should be reflected in the earlier reference to this section. She presented the changes in Rule VI.9.a. and in Rule VI.9.a.vi. as requested by EDAN.
    - The changes were approved by consensus.
- Mrs Glynn-Mackoul reminded the committee that Rules I and VI would be presented to the assembly and would only come into effect once approved by the assembly.
- Mrs Glynn-Mackoul presented Rule VII on the nominations committee of the organizing meeting of the central committee.
- She read the changes to Rule VII.1.a. and b. and the addition of c. She noted that the moderator of the programme committee and the moderator of the finance policy committee of the central committee sat on the executive committee. The executive committee would have met at least twice before the first meeting of the central committee and therefore, these positions would have to be elected with the

leadership of the central committee at the organizing meeting during or immediately after the assembly.

  - The changes were approved by consensus.

- Mrs Glynn-Mackoul presented the changes to Rule VII.3.
  - The changes were approved by consensus.
- Mrs Glynn-Mackoul presented the changes to Rule VII.4.
  - The changes were approved by consensus.
- Mrs Glynn-Mackoul presented the changes to Rule VII.7.
  - The changes were approved by consensus.
- Mrs Glynn-Mackoul presented Rule VIII on the executive committee. She noted the new items in Rule VIII.2.a. and b. on meetings of the executive committee.
  - Bishop Swenson noted that the executive committee did well in electronic meetings because they had already built the foundation in in-person meetings.
  - Mrs Nelyubova agreed earlier that members of the executive committee could not serve more than three four-year terms. She emphasized the importance of the executive committee and the time needed to become familiar with the role. If the executive committee met only twice a year, it would weaken the executive committee.
  - Mrs Glynn-Mackoul responded that the three four-year terms aimed to provide an overlap and that the supplement to the rules set expectations for the mid-term elections to ensure both continuity and renewal. She also noted that semi-annual meetings had been the norm for the executive committee and the preference in the text for in-person meetings. The electronic meetings provide the opportunity for more regular meetings if required.
  - Deacon Adebayo raised a note of caution on b. “The leadership of the central committee may call an extraordinary meeting of the executive committee by electronic communications ...” He suggested that the option of physical and electronic meetings should be included.
  - Ms Evans spoke as a member of the executive committee on the concern that was raised that the role of the executive committee would be weakened. As a member elected during the midterm election, she felt that the pandemic and the ability to meet electronically had increased the role of the executive committee. She noted the need for stronger mentoring and support for new members and consideration of time zones when arranging meetings.
  - Metropolitan Serafim noted that electronic methods avoided the challenges of visas. He noted that this would also be an issue at the assembly. He proposed that the assembly increases the number of people on the executive to address the increased visa challenges.
  - Rev. Charbonnier asked if the rule states that the executive could not meet more than two times in person per year. Mrs Glynn-Mackoul responded that this was not the case; the rule states that the executive committee would “ordinarily” meet twice a year but could meet more regularly.

    - Mrs Glynn-Mackoul respectfully asked the central committee not to approve the addition to Rule VIII.2.b. giving the central committee the right to call an extraordinary in-person meeting of the executive committee as the executive committee could make this decision if the subject matter requires it.
- Mrs Glynn-Mackoul noted the slight language change to Rule VIII.3.b
    - The changes were approved by consensus.
- Mrs Glynn-Mackoul presented the changes to Rule VIII.3.d.
    - The changes were approved by consensus.
- Mrs Glynn-Mackoul presented Rule VIII.4.a. with new sections xiv. and xv. dealing with reference groups
- Prof. Dr Very Rev. Jack Khalil (Greek Orthodox Patriarchate of Antioch and All the East) referred back to Rule VIII.2.d. and asked why the "same region and church family" had been changed to "region and/or church family."
    - Mrs Glynn-Mackoul responded that this was to ensure flexibility where churches might have representatives from different regions or where there were no members of the same church family in the central committee.
    - Dr Khalil suggested that this was generalizing a rare case and giving too much flexibility.
    - Rev. Dr Angelique Walker-Smith (National Baptist Convention USA, Inc.) asked if "region and/or church family" would ensure representation of the global fellowship.
    - Mrs Glynn-Mackoul responded that these substitutions could only be made in consultation with the moderator, who should consider representation.
    - Dr Walker-Smith asked if the mandate was clear to ensure regional representation of the global fellowship, especially at the executive committee. She emphasized her concern that there should be regional representation and that this should be clear in the rules or supplements.
    - Mrs Glynn-Mackoul read the sentence again and suggested that "as far as possible" covers this. She invited Dr Walker-Smith to provide an alternative formulation during the break to address her concerns.

Following a break, the moderator of the session, Bishop Swenson, welcomed the central committee members to a second decision session on governance.

The moderator of the session invited Mrs Glynn-Mackoul to continue presenting the proposed amendments for decision.

- Mrs Glynn-Mackoul noted that, during the break, they had discussions with central committee members who were concerned about the inclusion of "and/or" in approved changes to Rule VIII.2.d. It was agreed that including the words "as far as possible" gave considerable flexibility to this rule. She suggested that if the inclusion of "or" caused a problem, it would be better to revert to the original: "... – as far as possible – be of the same region and church family, and shall have the right to speak and the responsibility to participate in decision-making." A question was also raised about the extent to which the substitute would carry the concerns for the specific

issues, priorities, and programme areas to the meeting. Mrs Glynn-Mackoul suggested that this is covered in Rule VIII.2.d.

  - Bishop Swenson asked the meeting to show their support for the proposal to use the original language in Rule VIII.2.d.
  - The proposal was approved by consensus.
  - Bishop Swenson asked that the concern for ensuring the participation of smaller churches should be included in the minutes of the meeting.

- Mrs Glynn-Mackoul presented the new numbered Rule VIII.6, Sub-Committees of the executive committees. She noted that changes were mostly in language, which had been seen previously.
- In Rule VIII.6.a.ii. there were technical changes to the mandate of the finance sub-committee. The language about audits and internal control was strengthened to meet international standards.
  - The changes were approved by consensus.
- In Rule VIII.6.a.iii.c.2. there was a minor addition dealing with reference groups.
  - The change was approved by consensus.
- There were no changes proposed to Rule IX.
- Mrs Glynn-Mackoul introduced the proposed changes to Rule X on standing committees of the central committee.
- She read Rule X.2. dealing with moderators of standing committees.
  - The changes were approved by consensus.
- In Rule X.3.b. reference groups were included.
  - The change was approved by consensus.
- Rule X.5.c. included a reference to income-generating projects.
  - The changes were approved by consensus.
- Changes to Rule X.7. dealing with the public issues committee included a change of language in Rule X.7.c., which led to deleting Rule X.7.e..
  - The changes were approved by consensus.
- In Rule X.8., the mandate of the communications committee was changed to conform to management and governance criteria and be in line with other commission mandates. The communications committee suggested minor modifications shown on the screen in red. Mrs Glynn-Mackoul noted that the working group had no objections to these suggestions.
  - The changes were approved by consensus.
- Mrs Glynn-Mackoul introduced Rule XI. and noted that the working group proposed that a general secretary should be elected at an in-person meeting in Rule XI.1
  - Rev. Brekken noted that the last two and a half years have shown that this was not ideal and asked how similar situations could be addressed in future. She suggested removing “in-person.”
  - Rev. Karl Johnson (Jamaica Baptist Union) asked the committee not to remove in-person and celebrated that the working group removed “acting.”

- Deacon Adebayo supported Rev. Brekken. He noted that the world needed a responsive WCC and that other international ecumenical organizations took the decision to appoint new leadership in online meetings. He emphasized that if central committee meetings could be held online, it should also be possible to elect a general secretary this way.
- Dr Enns echoed Rev. Johnson and additionally asked why "acting" was deleted.
- Mrs Glynn-Mackoul responded that there was a proposal to replace acting with interim. The working group was urged that the person who was appointed for an interim period should not be limited on the world stage but have the full responsibility, authority, and mandate of the general secretary for the interim period for which they are appointed. She noted that it would be helpful to hear the acting general secretary's (AGS) view on this.
- Dr Enns said that this does not serve the purpose of the WCC and noted that the distinction and reminder were important, not to remove authority but to remind the council and the world that this was an interim phase.
- Rev. Kiefer noted that in an ideal situation, it would be preferable to elect a general secretary in person, but the council should have the possibility to elect someone electronically in specific difficult situations. He noted that the Lutheran World Federation succeeded in electing a general secretary while observing all the rules in a transparent process that was also legally binding.
- Rev. Everdith Landrau (Presbyterian Church [USA]), substitute member, noted that there could be an alternative. She suggested eliminating "in person" and dealing with the situation as is appropriate when the time comes.
- Mrs Nelyubova suggested keeping in-person and changing this if necessary. She noted that, despite the challenge, the acting general secretary did such a brilliant job that electing a permanent general secretary earlier would not have had any benefit. This statement was met with approval from central committee members.
- Rev. Vy Nguyen (Christian Church [Disciples of Christ]) asked how long an AGS could serve.
- Archbishop Emeritus Dr Anders Wejryd (Church of Sweden) said that he was very irritated when he initially heard about the in-person meeting requirement. However, he realized that what had happened in this meeting could not have happened online. It was inevitable that things would go wrong in such a complicated process, but what the central committee had to determine was if these happened in good or back faith. The committee determined that it was in good faith, and that was only possible in person. He supported the proposal of strengthening the title of the acting general secretary in the period by removing "acting."
- Dr Walker-Smith applauded the acting general secretary. She supported the in-person election of a general secretary because the dynamics of discernment would not have happened online. She noted that, although the AGS was fulfilling the role, the term acting told the world that the council was in transition and in an extraordinary position.

- Bishop Seyenkulo commended the work of the acting general secretary but requested that the central committee not limit themselves but allow for electing the general secretary online.
- Bishop Swenson noted that the meeting was clearly not of one mind.
- Mrs Glynn-Mackoul noted that the discussion covered two subjects – the title of the AGS and the nature of the meeting electing the general secretary. She noted that she asked the AGS to speak to the issue of the title.
- Mrs Glynn-Mackoul explained that at the time the acting general secretary was appointed, the permanent committee on consensus and collaboration was meeting, and the AGS suggested that the word acting should be changed to interim. "Acting" is normally used when someone is on holiday or travelling and not for a period when there was a vacancy. This working group accepted the suggestion of the permanent committee. Over time, given the longer tenure, the working group felt that the dignity of the title of general secretary was required. She asked the acting general secretary to speak to the issue of the title.
- The acting general secretary, Fr Ioan, noted that he was speaking for the future. He did not apply but was asked to fulfil the position and accepted it as a calling. He accepted the "interim" title, but as time became longer, this became a problem. He realized that when travelling or in discussions, his authority was doubted. "Acting" was seen as having little authority in some contexts, cultures, and spaces and was even seen as an insult in certain spaces. He asked that this situation not be repeated in future.
- Dr Enns thanked the acting general secretary for his helpful explanation and noted that this was an extraordinary time. He noted that the meeting was dealing with the constitution and rules and that it was necessary to have a distinction in the legal text. He asked if it was legally possible to have different internal and external languages.
- Mrs Glynn-Mackoul noted that it might be helpful to read Rule XI.1, which she did. She noted that "provisionally appoint" addresses some of the concerns raised.
- Dr Fischl noted that an in-person election was very important for a body of this size as it was impossible to keep 185 people together without seeing and hearing each other.
- Bishop Swenson asked committee members to separate the two items and deal first with the title of the person provisionally appointed.
- Mrs Glynn-Mackoul asked the meeting if they supported not using a limiting title for the person provisionally appointed to fill the filling the position of general secretary when there was a vacancy.
- This change was approved by consensus.
- Mrs Glynn-Mackoul returned to the subject of in-person meetings. She noted, firstly, that the procedure for the process required several rounds of confidential, secret voting. Although some platforms claimed secrecy and that IP addresses could be protected, such technology was questioned at the time.

Secondly, the proposals for online meetings determined that online meetings could only be held when the subject matter allows it. She noted the issues of time, time zones, and participation in virtual meetings as further limiting factors for such a crucial issue. The working group felt that as a procedure was in place to elect a provisional general secretary, the gravity, public nature of the election, and the need to introduce the new general secretary to the international fellowship and press made the election the kind of work that should be done in person. She noted that deleting "in-person" here did not affect the limitation on the issues that can be dealt with in an online meeting in Rule XIX.

- Bishop Swenson asked the committee members to show their cards after listening to the rationale of the working group. Although there were mainly orange cards, there were some blue ones. The moderator noted that it would not be possible to conclude the discussion and, after allowing the next two speakers, the discussion would have to continue the following day.
- Rev. Tafue M. Lusama (Ekalesia Kelisiano Tuvalu) supported the proposal to keep "in-person." He noted that the emotions and interactions would not be possible virtually and that time differences limit involvement. As a compromise, he suggested that the preferred mode of election should be in person, but with the provision that, if it is not possible, online elections could be held.
- Dr Koukoura emphasized that the terminology should be clear and noted that if "acting" or "interim" was not acceptable, *locum tennens,* could be used to avoid problems.

Bishop Swenson noted that decisions would be deferred to a following session. She thanked the central committee for their active participation and closed the session. Bishop Rosemarie Wenner (United Methodist Church) closed the meeting with a prayer of gratitude and commitment.

DAY 4 SATURDAY, 18 JUNE 2022

Morning Prayer

The central committee gathered in the Ecumenical Centre chapel for common prayer.

The readings were from Psalm 46 and Romans 5:1-11, with the themes of hope and justice.

A focus of the time of reflection was the Green Village, with senior project staff participating and the young stewards carrying construction items from the building project into the chapel. A prayer asked for the project to "be an example of our stewardship of creation and the pursuit of climate justice."

16. Report of the Executive Committee and Revised Draft Unity Statement

16.1. Opening

Metropolitan Serafim requested to pray for Botswana as the country faced a severe drought.

The moderator of the central committee, Dr Agnes Abuom, welcomed the members to the session. She noted that the session would follow a revised agenda. She announced that there was a provision to ensure that the voices of those committee members who needed to leave the meeting earlier would be heard and asked Mrs Anne Glynn-Mackoul to share the information.

Mrs Glynn-Mackoul reminded committee members that there was a provision in the supplement to the rule that members required to leave a meeting early could assign their proxy to another member of the meeting and that the central committee should be notified of proxies for central committee meetings. She noted that this was important for maintaining a quorum.

The moderator noted that this was a decision-making session and noted that she would share the agenda after she had given Dr Quawas the opportunity to address the central committee.

Dr Quawas asked that it be noted in the minutes that he was absent on Friday because he did not want to participate in the process.

Dr Abuom presented the reviewed agenda:

1. Report of the Executive Committee presented by the vice-moderator Bishop Mary Ann Swenson
2. Revised Draft Unity Statement presented by Dr Kolovopoulou and Dr Susan Durber, moderator of the Faith and Order Commission and member of the unity statement drafting group.

After the break, the committee will deal with public issues and then continue with the session on constitution and rules, before having a moment of celebration.

The agenda was agreed by consensus.

16.2. Report of the executive committee

The moderator of the central committee invited the vice-moderator of the central committee, Bishop Swenson, to present the recommendations of the executive committee for decision.

Bishop Swenson reminded the committee members that the draft report was presented earlier in the week and that this decision-making session would refer to action points from that report.

Item 11 Matters referred to the central committee for decision in relation to vacancies following the passing of Metropolitan Gennadios:

1. *The executive committee nominated H.E. Metropolitan Prof. Dr Nifon of Targoviste (Romanian Orthodox Church) as vice-moderator of the central committee.*

Explanation: The leadership of the central committee moderated the assembly and served on the assembly business committee.

The moderator of the central committee invited the members to show their cards for the nomination of the vice-moderator.

The nomination was approved by consensus and with applause. The moderator declared Metropolitan Nifon duly elected vice-moderator of the central committee.

Bishop Swenson expressed her appreciation for his willingness to serve.

2. *The executive committee nominated Rev. Anne Heitmann (Evangelical Church in Germany) as moderator of the Assembly Planning Committee.*

Explanation: Rev. Heitmann was a member of the assembly planning committee. She assisted Metropolitan Gennadios in moderating the committee. The moderator of the assembly planning committee was a member of the assembly business committee.

The moderator of the central committee invited the members to show their cards for the nomination of the moderator of the assembly planning committee.

The nomination was approved by consensus and with applause. The moderator declared Rev. Heitmann duly elected moderator of the assembly planning committee.

3. *The executive committee noted the specific provisions of rule IX concerning the Permanent Committee on Consensus and Collaboration (PCCC), that the Orthodox members of the central committee nominate Orthodox members of the PCCC. The central committee as a whole shall then elect the replacement member and the Orthodox members of the PCCC shall then elect the Orthodox co-moderator of the PCCC.*

Explanation: Co-moderators of the permanent committee serve on the business committee of the assembly. The current permanent committee serves until the new central committee elects a new permanent committee.

The moderator of the central committee invited Metropolitan Nifon, who moderated the Orthodox confessional meeting, to present the nomination of the Orthodox members of the central committee. He reported that the Orthodox members of the central committee had named him as co-moderator.

Metropolitan Nifon presented the name of Prof. Dr Dimitra Koukoura (Ecumenical Patriarchate) as a member of the permanent committee.

The moderator of the central committee invited the members to show their cards for the nomination(s). The nomination was approved by consensus and with applause. The moderator declared Dr Koukoura duly elected as a member of the permanent committee.

Bishop Swenson reported that the executive committee noted the specific requirements of the by-laws of the Faith and Order Commission and referred the decision on a successor for Metropolitan Gennadios to the commission.

Dr Durber reported that the commission normally selected its own vice-moderators and that they were in consultation with the Orthodox members of the commission to select a replacement.

Bishop Swenson noted that the work on the report of the executive committee had been concluded. Dr Abuom asked the members of the central committee to indicate their approval of the report. The report of the executive committee was approved by consensus.

16.3. Revised draft Unity Statement

The moderator of the session invited the moderator of the unity statement drafting group, Dr Kolovopoulou and Dr Durber, a member of the drafting group, to present the revised draft unity statement for decision.

Dr Kolovopoulou presented the revised statement and expressed the hope that it reflected all the comments, suggestions, hope, and wishes of the members of the central committee and the wishes of the members of the assembly. She hoped the statement would be carried in the hearts of the committee members on the path to unity.

Dr Durber noted that the unity statement would not be finalized by the central committee. The central committee forwarded the draft unity statement to the assembly, where it would be presented, discussed, and finalized by the delegates as the assembly unity statement.

Dr Abuom confirmed that the unity statement could not be finalized before the assembly.

Dr Durber noted that they received several responses by e-mail and from the floor, with many suggestions. She highlighted the following changes that were made:

- The preface was made more vividly and visibly Trinitarian by adding the phrase "revealed in Christ and kindled by the Holy Spirit."
- Rephrased references to *The Epistle to Diognetus* so that it referred not to the church but to Christian love, emphasizing that the gift of love comes from God. Changed "the author asks the reader" to "the author says to the reader."
- In paragraph 4, inserted text at the beginning to sound less laudatory and corrected tenses.
- Rephrased paragraph for greater clarity, adding the word "others" and explaining the connection between the division of the churches and divisions within the world.
- At the top of page 4, added a sentence to be more faithful to the common understanding of visible unity and that churches asked how this growth might be made visible.
- On page 5, the quotation of Bishop Ting was corrected, and the reference was added to the quotation of Gerald West.
- Rephrased paragraph 12 to be more self-reflective and self-critical, more invitational, and less declaratory. There was a suggestion to mention digitalized technologies, but as some of these were very positive, the reference to technologies that alienate was maintained, adding "all humankind and of the whole creation." Added the motivation "out of love" to the commitment to build a world for the common good. Added the last phrase, "unity and reconciliation of all humankind and of the whole creation," as an echo of the Busan unity statement.
- In the final paragraph, deleted repetition and made the final prayer more Trinitarian.

Dr Durber mentioned that it was not possible to include all suggestions appropriately. They did not add the biblical reference to the initial quote as it was not a direct reference. They could not include the suggested quotes as it would overload the text and disturb the balance. They did not add additional references to people of other faiths, but there is a reference in the last paragraph. She thanked committee members for their valuable suggestions for approving the text.

Dr Abuom thanked the group for taking in all the comments and commitment.

Dr Quawas commented on "the visible signs" and asked if it is possible to include examples in a footnote.

Metropolitan Gabriel commented on the prayer in the last paragraph and noted that the Holy Spirit could not "communicate" love but suggested that "empowers" should be used.

Metropolitan Nifon noted that the unity statement would be the main message from the assembly, congratulating all involved. He emphasized that a bibliography should be added to the end of the document, as well as the names of the editors, to ensure its ecumenical and academic dignity.

Dr Abuom noted that it had been read and that it is available on the Seafile. The moderator's question, if committee members required more time, was met by more blue cards.

Dr Khalil asked about the change from the church to Christian love in the quote from *The Epistle to Diognetus*. He noted that he read Chapter 7 and felt that the change was not loyal to the text and asked that the previous version be reinstated.

Metropolitan Serafim expressed his appreciation for the statement. He noted that in most Bibles, the section starting with 2 Corinthians 5:11, which was the source of the assembly theme, was titled "The ministry of reconciliation." He asked that the reference to 2 Corinthians 5:11-21 should be included.

Most Rev. Dr Phillip Aspinall (Anglican Church of Australia) expressed appreciation for the prayer, which was further improved by Metropolitan Gabriel's suggestion, but asked that the anthropomorphic intrusion of "gather us together in your loving arms" be replaced with "gather us together in your love."

Bishop M.A. Daniel (Methodist Church in India) referred to Paragraph 15, which affirms the "vision of the WCC for the visible unity of all Christians," but then continues to say, "and we invite other Christians to share this vision with us." He would like to know who these "other Christians" were.

Dr Durber noted that it would be those Christians who are not part of the WCC. Bishop Daniel asked that this be clarified.

The moderator invited Dr Durber to respond to the other suggestions. Rev Dr Durber noted that they would address the following:

- make "visible signs" clearer
- adjust the text of the prayer
- check footnotes
- add references to the text, but not in titles

She noted that the reference to the *Epistle of Diognates* was changed in response to another Orthodox colleague but that they would change it to Christian life rather than Christian love if this was more acceptable. Dr Khalil agreed to the change.

She responded to Metropolitan Serafim that they did not want a footnote in the title but would try to address it in another way. She noted that people should have the theme booklet available. Metropolitan Serafim remained concerned that not everyone would have access to the theme booklet. Dr Abuom confirmed that the participants would have the theme booklet.

Dr Kolovopoulou noted that they could include this in a footnote.

Rev. Brekken remained concerned that the impression was given that there were two types of Christians in par 15. Dr Durber asked for text suggestions.

Rev. Bhagwan acknowledged the work of the writing group at a time when the group could not physically be together.

Dr Abuom asked Dr Kolovopoulou and Dr Durber to make final comments.

Dr Kolovopoulou noted that final corrections would be made but asked the central committee to approve the document. She expressed her gratitude to Fr Ioan for the work on the theme booklet and the unity statement.

Dr Abuom asked if the central committee would receive the revised draft unity statement with gratitude and send it to the assembly.

The unity statement was received by consensus.

Dr Abuom reminded committee members that there would be further opportunities to work on the document going to and at the assembly. She asked the working group and staff involved to stand and accept the applause and appreciation of the central committee.

The moderator of the central committee asked Dr Roberts to celebrate the conclusion of the work with a song.

Dr Abuom asked the committee to take a very brief break and move into the session on public statements.

After a few minutes, Dr Abuom thanked the central committee for their efficient work and noted that Mr Jeftić proposed an amendment to the unity statement as the proposal from Rev. Brekken had not been included and approved.

Dr Abuom emphasized that the unity statement was received by the central committee and not approved and that there would still be opportunities to make suggestions before and at the assembly.

Dr Kolovopoulou noted that there would be opportunities at the assembly to make suggestions and corrections but that the draft statement received by the central committee could not be changed again before the assembly.

Rev. Brekken said that she was asked to submit the revised text and that she was still writing it when the central committee was asked to receive the statement. She requested that the paragraph should be adapted as agreed.

Dr Abuom asked for the opinion of the central committee on this suggestion.

Dr Kolovopoulou noted that Rev. Brekken did request the change before the committee formally received the document and that they would integrate the suggested text from Rev. Brekken.

17. Public issues statements, part 2

The moderator of the central committee invited Metropolitan Nifon of Targoviste, moderator of the public issues committee, Dr Kang and Rev. Sarah Moore (United Reformed Church), rapporteur, to present additional revised statements and minutes for discussion and adoption.

Metropolitan Nifon noted that the public issues committee worked hard in the limited time. He proposed to present the following statement:

17.1. Threats to a Just Peace in Israel and Palestine, and to the Christian Presence in the Holy Land

Metropolitan Nifon noted that they did not have time to present final statements on two proposed issues but did have a proposal to deal with this. These were the minute on the situation in South Sudan and the statement on Juneteenth and the 7th commemoration of the Massacre and Martyrdom of the Mother Emmanuel AME Nine.

He asked Mr Peter Prove, CCIA director, to share their suggestions. Mr Prove acknowledged that the commission received these suggestions within the stipulated time but that – although they had scheduled additional time for meeting – they were not able to work on these issues.

He noted that there was a particular issue with the Juneteenth commemoration, as that was the following day. He reminded the committee members that the normal practice, if the public issues committee were unable to complete statements, was to refer them to the general secretary, but due to the imminence of the event, this would not be possible. He suggested that the staff and leadership would try to find a solution. He noted that the commission did manage to draft five statements, which was already a heavy burden in the time available.

There was some concern that the online version was not the latest revision, but printed copies were available to all committee members, and the text was on the screen.

Metropolitan Nifon invited Dr Kang to read the adapted Draft Statement on Threats to a Just Peace in Israel and Palestine and to the Christian Presence in the Holy Land Document (No. PUB 07 Rev).

Metropolitan Nifon reminded committee members that 28 members of the central committee formed the public issues committee and that they tried to incorporate all the suggestions they received.

Dr Quawas appreciated that his suggestions were incorporated. In the second paragraph, the last sentence, it needed to specify that it is "occupying authorities." He noted that in the last paragraph of page one, not only the West Bank, but all occupied areas should be mentioned and that, in the action points, the call should include all holy sites, not only those of the Christian faith.

Rev. Kiefer expressed appreciation for the clear and differentiated statement and raised two questions.

- He asked about the relationship with the International Jewish Committee on Interreligious Consultations (IJCIC) and the World Jewish Congress (WJC).
- He noted that due to the challenges to the understanding of the two-state solution, it would be advisable to refer to the WCC policy in the second last paragraph.

Dr Riggs challenged the term "nullify" (at the end of the first page in the paragraph beginning with "Further, the lack of accountability") and noted that nothing could nullify human dignity, which comes from God. She suggested using the term "contradict."

Ms Barsoum, substitute member, appreciated the excellent statement but felt that it is weakened by referring to "threats posed by the attacks of extremist groups" in the first paragraph without specifying that it is state violence. She also noted that in the first action point, "Expresses its deep solidarity with the member churches and Christians," the solidarity should be with all suffering people of the region, not just with Christians. She also noted that the appeal should be wider than to the church and ecumenical community.

Bishop Abraham asked that the statement should specifically mention the violence during Holy Week that prevented the religious observance of Coptic and other clergy. He asked why the nationality of a Palestinian-American journalist that was killed was mentioned when many other Palestinian journalists had been killed. The focus should be on the fact that a human was killed, and her nationalities should not be important.

Ms Barsoum noted that Dr Quawas mentioned "occupying authorities" in the second paragraph, not "occupied authorities."

Dr Pitts noted that several churches in the fellowship had had statements of support for churches and Palestine and asked if this could be included in the statement.

Dr Abuom noted that this was not raised in committee and that the contents of the statements were not known, which might pose a challenge.

Metropolitan Nifon thanked members for their relevant and helpful responses.

Mr Prove noted that he was not able to record all the points and that he would have to refer back to Dr Quawas for his second point. He responded to those points that he had noted:

- The focus on "extremist groups" in the second paragraph was because that had been the advocacy focus of local churches in the recent past. However, aspects of the structural violence of the state were referenced throughout the text.
- "Occupying authorities" would be added to the last line of the second paragraph.
- The bullet points were, in fact, direct quotes and quotation marks would be added.
- Regarding the insertion of specific references to violence in the Holy week, the commission would have to consult to find the appropriate formulation.
- The reference to the nationality of the killed journalist would be removed.
- "Nullify" would be replaced by "contradict."
- In the first paragraph of action points, in the reference to "member churches and Christians of the region," the focus was a specific statement of solidarity, but the statement referred to other constituencies, both interreligious and all people, in the paragraphs that follow.
- A question was asked about the nature of the relationships with the International Jewish Committee on Interreligious Consultations (IJCIC) and the World Jewish Congress (WJC). There is no qualifier about the nature of the relationship in the text.
- They would add "all people of good will" to the sentence starting "Appeals to all members ..."
- As suggested, they would add the reference "in accordance with established WCC policy" at the end of the second last action point.

The moderator, Dr Abuom, thanked Mr Prove, central committee members and the public issues committee and noted that the central committee would receive the amendments after the break.

Dr Abuom noted that the central committee has dealt with a statement on a region with many challenges and asked the central committee to spend a few minutes in prayer for the people of Israel and Palestine and ask God to bring peace to the region.

The moderator of the session thanked the central committee for their active participation and closed the session.

At a later session, the moderator of the central committee, Dr Abuom, welcomed the members to a decision session where they continued to hear and review statements from the public issues committee.

Rev. Charbonnier named Rev. Miriam Spies (United Church of Canada) to be his proxy after his early departure.

The moderator of the central committee invited Metropolitan Nifon, moderator of the public issues committee, Dr Kang and Rev. Moore, rapporteurs, to present additional revised statements and minutes for discussion and adoption.

Metropolitan Nifon noted that they were still waiting for the final text of the "Statement on Threats to a Just Peace in Israel and Palestine, and to the Christian Presence in the Holy Land," and asked if they could present the "Statement on Sexual Exploitation, Abuse and Harassment."

The suggestion was approved by consensus.

17.2. Revised Draft Statement on Sexual Exploitation, Abuse and Harassment

Dr Kang read the Revised Draft Statement on Sexual Exploitation, Abuse, and Harassment (Doc No. PUB 06 rev).

Metropolitan Nifon noted that they had received many suggestions, which they incorporated into the draft before the committee.

Mrs Falk asked that the word "victim" in paragraphs four and five be changed to "person who was abused" or "survivors." She emphasized the need to define concepts addressed in the statement, such as sexual exploitation, abuse, and harassment, to avoid the risk that either the organization or the survivor might not realize that what is happening is abuse. She noted that she sent suggested definitions to the commission the previous day.

Dr Thompson appreciated the sentiment of the statement but noted that sexual and gender-based violence was not something that only affected women and children. She suggested that it would be helpful to reflect the fact that many men had faced abuse, also in the church, by males and females. She also noted that the statement was very gender-binary.

Dr Quawas agreed that men should be included and asked that the statement should consistently refer to women, children, and men. He raised a concern about the words "the church's acknowledgement of its complicity" and "a failure by churches and church hierarchies" and suggested that the church, as the body of Christ, could not sin. He asked that both these points should refer to church hierarchies only or to the leadership of the church.

Dr Quawas objected to the use of "capacity building" and noted that if this term was used, the document had to specify what capacity building would be done and how. He emphasized that the Bible is the code of conduct and objected to any other code of conduct other than specific Bible verses.

The moderator, Dr Abuom, noted that she saw many blue cards and that this matter had been discussed by the central committee. She asked Mrs Glynn-Mackoul to respond.

Mrs Glynn-Mackoul noted that the committee had adopted gender justice principles and that a code of conduct for those gathered at the assembly would be a very useful addition.

The moderator noted that there were many orange cards affirming Mrs Glynn-Mackoul's suggestion.

Bishop Wright suggested that in paragraph three, the phrase "its complicity in perpetuating and protecting abusers" should read "perpetuating the problem and protecting abusers."

Metropolitan Nifon asked committee members to avoid general responses and give clear suggestions for better formulations.

Mrs Glynn-Mackoul asked that the quote of 2 Samuel 13:12-13 should be removed as she found it triggering and difficult. She noted that the woman's disgrace was not the problem.

Dr Abuom asked the members of the central committee to show their support for the removal of the text. She noted that there were more orange cards, and Metropolitan Nifon confirmed that the text would be removed.

Dr Khalil noted that the concerns were real, and that the committee needed to address them. However, he agreed with Dr Quawas that there was no need for a new ecclesiology or theology about the church to address the concerns. He emphasized that to state that sexual misconduct is "church-related" was a problem and that one should rather say "in many church communities." Likewise, it is not possible to say that the church is perpetuating sin when the church is the body of Christ. He suggested that this be changed to church leaders or church communities.

Dr Perera noted that the statement was written by a church organization to the churches, but local churches were placed among other religious communities where these incidents also happen. He suggested adding a clause encouraging churches to enter into dialogue with other religious communities.

Ms Aleshia Johnson (Anglican Church of Canada), youth advisor, introduced her remarks by noting that her church has recently been directly impacted by sexual abuse and that she is a survivor of sexual abuse, although not in the church. She emphasized the importance of the statement and noted that it needed more work. She agreed with Mrs Glynn-Mackoul that the scripture was inappropriate and should be removed. She noted that the action point stating "ensure robust investigation" was vague and suggested that investigations should be independent, impartial, and thorough. She suggested that "proven perpetrators" should be "alleged perpetrators," as allegations should be enough to launch an investigation. She responded to the discussion on a code of conduct and noted that the Bible was often silent on abuse and that additional resources were required that go beyond the Bible but take the Bible into consideration in a theology that protects the vulnerable – women, children, and men. She concluded by saying that in the entire discussion, only three women had spoken. She noted her concern that mainly men were speaking and she asked that the voices of the women and survivors should be lifted in this discussion.

Dr Quawas emphasized again that a code of conduct was out of order because it was outside the rules or constitution. He suggested that the central committee did not have the power to adopt a code of conduct but that it would have to be the member churches of the WCC that accepted such a code of conduct. He noted that for the central committee to do so would be in violation of the rules and constitution. He further suggested that the central committee could encourage member churches to have a code of conduct but that this could not be put on to the central committee.

Dr Abuom noted that there were two levels of codes of conduct that do not have to impinge on the rights of member churches; one level is within the WCC and the secretariat and that there had been a lengthy discussion on this matter, the other is a code of conduct in governing bodies. She noted that they could encourage member churches to adopt a code of conduct. She reminded the central committee that there had been reports of sexual misconduct in the past at meetings of governing bodies and that the WCC needed a code of conduct as guidance.

Metropolitan Serafim noted that the quoted text from the executive committee in the first paragraph of the statement was unanimously approved and that he received many compliments and no criticism. He noted that in the Bible, the fact that David tolerated the abuse by his son led to murder and that abuse should stop.

Rev. Bhagwan affirmed the comments of the women who spoke and noted that the Pacific Council of Churches had implemented codes of conduct with very clear policies on sexual exploitation, abuse, and harassment that every participant and representative is required to

follow. He recognized that every church had its own journey but reminded committee members that the document being discussed focused particularly on the assembly and that it was necessary to ask delegates to comply with the code of conduct.

Dr Ayokunle noted that the Bible spoke against sexual abuse in many places. He noted that WCC member churches agreed on various matters and that the WCC could have its own principles and code of conduct for its activities.

Dr Kolovopoulou said that shared pain becomes common pain and that all members share in the pain. She noted that Jesus Christ was the healer of all pain and that it was possible to find appropriate ways to act in his example, like in the case of the woman who was about to be stoned. She suggested that the actions of Jesus should determine the WCC's code of conduct, and if this was not done, it would be a rejection also of Jesus.

Bishop Abraham strongly opposed calling the Bible silent. He noted that the Bible was complete, and it provided an alternative image of purity, perfection, and holiness. He emphasized that it could not say in the minutes of the meeting that the Bible is silent on abuse because the Bible was never silent on teachings.

The moderator asked central committee members also to submit their written comments to the commission.

Bishop Seyenkulo requested sensitivity for survivors when discussing this matter and noted that it is fitting to have a way of handling abuse in the WCC. He emphasized the need for all to be governed by the same guiding principles and guidelines and that all members and even vendors should comply with these principles. He also mentioned that if capacity building was necessary, members should attend this.

Dr Koukoura noted that the Bible is very eloquent and that the Bible calls for all people to be holy and that the human body and existence should be respected.

Bishop Brunne noted that although not silent, the Bible at times reported on sexual abuse without comment.

Rev. Johnson noted in the last line that WCC should "encourage" using the code of conduct for the assembly in Karlsruhe. He suggests that this was not strong enough and suggested replacing "encourage" with "call." He hopes that this can be implemented. He suggests that if the term "code of conduct" was a problem, another term should be found to ensure that the standards required from a Christian organization was clear to all participants at Karlsruhe.

Rev. Heitmann spoke from the perspective of the host church. She noted that they had been asked if there would be a code of conduct, and she always responded that this would be in place as it was important for the WCC. She emphasized that it was essential to have a code of contact, and to follow the document with clear guidelines on implementation. She noted that it was particularly important with so many people coming together from different cultures and contexts. She suggested that it was important not to take over the code of conduct of EKD but to have a code of conduct that was developed by and specifically for the WCC. She reminded the committee members that there were many people waiting for such a document from WCC.

Bishop Wenner urged the committee members, especially the males in the room, to listen, in the spirit of the ethos of consensus building, to the voices of those who were abused. She noted that such abuse has in the past been justified by patriarchal misuse of the Bible. She noted that in addition to engaging in critical Bible studies, it was necessary to have clear

guidelines or a code of contact to avoid or try to avoid people would be mistreated when the WCC came together in Karlsruhe.

Ms Johnson, youth advisor, noted that she would like to correct the impression left by her earlier comments that the Bible was silent on sexual abuse. She noted that the Bible had many references to sexual misconduct and abuse but that the Bible was silent on the practical handling of investigations and processes and holding perpetrators to account. She noted that the Scriptures that could potentially have been used to determine principles for such processes have often been misconstrued.

Rev. Miriam Spies (United Church of Canada) noted that Scripture does not contain everything required for churches to respond appropriately. She reminded committee members that they might believe that nothing would happen at WCC meetings but that there have been incidences in past WCC meetings. She emphasized the need to stand by survivors of abuse to seek reconciliation.

The moderator acknowledged that Dr Quawas raised a blue card twice in the discussion and asked him to speak. He noted that the discussions went wider than the recommendation of the statement. He highlighted that the statement read: “Encourages the adoption and application of a Code of Conduct in relation to such matters for all participants, including staff and volunteers, at the 11th Assembly and in all future WCC gatherings.” He suggested that it was too late now for a code of conduct that was not on the agenda to be discussed and approved by the assembly planning committee (APC) and the central committee. He suggests that guidelines should be accepted for the assembly but that further discussion on a code of conduct for the organization and all activities should be postponed.

Rev. Brekken noted that she was part of the assembly planning committee and that it had been mentioned and discussed at the APC, and that the need for such a code had been raised.

Dr Quawas interjected that it had been discussed but that no text had been submitted or approved. Rev. Brekken noted that she and Dr Quawas were both members of the APC but that they were not of the same mind. Dr Quawas reiterated that the APC discussed and minuted the matter but did not approve any text.

Archbishop Aspinall raised a point of order noting that the central committee was discussing the draft statement of the public issues committee and not the code of conduct. Dr Abuom agreed but noted that a code of conduct was mentioned in the action points. She asked for input from Mrs Glynn-Mackoul.

Rev. Landrau raised the issue of disrespect to a committee member that was not given an opportunity to speak and asked that the consensus process be respected.

Dr Diana Tsaghikyan (Armenian Apostolic Church [Mother See of Holy Etchmiadzin) noted that she listened to the voices of the survivors but that the Bible has clear guidance on every problem and that it should not be attacked. Dr Abuom apologized for missing the card.

Mrs Glynn-Mackoul noted that Germany had very strict rules about guidelines and appropriate behaviour in public meetings and that it would be an abdication of the committee’s duty not to have very clear guidelines in place before the assembly. She suggested that tying up the process in procedural objections was unthoughtful and offensive and that the code of conduct had to be in place. She noted that there were sufficient opportunities for it to be approved.

The Most Rev. Emmanuel Josiah Udofia (The African Church) appreciated the input that the Bible was complete. As a member of the public issues committee, he appealed to central committee members to ensure that there was a document available to guide the WCC as a body and avoid embarrassment. He noted that at the assembly in Busan, there were many approaches and that this caused embarrassment.

Dr Abuom noted that the main contention from Dr Quawas was who would approve the code of conduct. She asked the central committee members if the WCC needed a code of conduct for the 11th Assembly. This was confirmed by consensus.

Dr Abuom asked the moderator of the public issues committee to suggest a process to develop such a code of conduct and noted that the consultant could provide input if necessary.

Metropolitan Nifon reminded the central committee that the WCC was a council of 352 churches. He noted that the central committee was considering a statement that referred to sexual exploitation, abuse, and harassment and that this was not the place to discuss the fundamentals of faith, the authority of the Bible, or the revelation of God in history. He noted that if the committee understood a code of conduct to be a product of the Bible and history, it would be difficult to achieve. He asked the committee to ensure that they had the spirit of consensus and fellowship in a communion of love and that the WCC could not impose views that offend others. He appealed for a search for reconciliation and common ground and noted that the public issues committee that developed this text had broad representation from the member churches and confessions.

Dr Abuom noted that there were questions on who would approve the code of conduct. She reminded the central committee that they had in the past given the mandate to the executive committee to act on specific matters. She noted that the executive committee could develop the material after discussion by the leadership of the central committee (LCC) and that it could be endorsed in the first session of the assembly.

Ms Mountraki reminded the central committee and the leadership that, when talking of these difficult things, one-third of the women in the room had been victims or survivors of abuse, yet, men were seen to push past women a number of times in the discussion. She reminded central committee members that this was a difficult discussion for many.

Dr Abuom thanked her for the reminder and asked the central committee members to be sensitive in their discussions.

Bishop Bosse-Huber noted that, as the moderator of the host committee in Germany, they would like, on formal and practical levels, to have a code of conduct from the WCC. She had asked the government, regional government, and the city leadership to continue hosting the assembly despite the obstacles and delays, based on the ethos of the organization. All the levels supported the WCC in the process, and if she had to go back and say to them that the WCC could not agree on an ethical code of conduct, it would be a shame. She emphasized the legal requirements for meetings of this nature in Germany and that the German government did not prescribe a specific code of conduct but left this to the WCC.

The moderator noted the strong support shown by many orange cards that were raised.

Dr Enns thanked Bishop Petra for her clear voice and noted that he would not speak again on the matters she verbalized. He noted that the code of conduct would not develop a new ecclesiology but aims to address systemic injustice in the churches based on the existing ecclesiology. He noted that the Bible was the authority in the WCC and that none of those

present would question this but noted that all the traditions used biblical hermeneutics to constantly interpret and apply what they heard from the word of God. He reminded the central committee that although this also happened in the WCC and was part of the purpose of the ecumenical fellowship, it did not question the authority of the Bible. He suggested that, although the statement before the committee was not perfect, adopting it could not be delayed any further.

Metropolitan Vasilios noted that the Commission on Faith and Order developed and accepted the study on moral discernment, which showed respect for the traditions of every tradition. He noted that this document was very important for the discussion, as it shows that when the conscience of the church was challenged by any question of society, the church had a duty to find a solution for the problem.

Very Rev. Fr Hrant Tahanian (Armenian Apostolic Church [Holy See of Cilicia]) thanked the public issue committee on behalf of the central committee for carrying the brunt of all the difficult documents. He shared the concern of Mrs Glynn-Mackoul about the text from Samuel but felt that it could be very powerful to share a text from the Old Testament where people from a different and more repressive context found the courage to speak out, albeit with terminology that could be questioned, as references to sexual violence were not common in ancient texts. He noted that using such texts could assist churches in their attempt to eradicate harassment and assist survivors with the powerful argument that even the Word of God is concerned with this issue. He asked for feedback, particularly from women and those who are survivors of abuse, to the suggestion that the Samuel text would be kept but with a footnote to add the context of the society to the word “my disgrace.”

Dr Quawas noted that he respected the government of Germany and the host church’s regulations but still felt that the point under discussion was out of order. He suggested the following amendment to the suggestion of the moderator: “That the central committee would empower the executive committee to develop guidelines for the assembly.” He suggested that the sentence stops there. Although he realized that a code of conduct was necessary, he felt that this should be drafted by representatives of the central committee and that inserting “for all events after the assembly” was inappropriate. He suggested that the code of conduct for other events should be referred to the new central committee. He could not support referring a code of conduct that would be binding to all future WCC activities to the executive committee without further discussion and due representation in the drafting committee.

Metropolitan Nifon noted that they listened with care. He requested that the public issues committee meet immediately after the session to see to what extent they could address the comments and suggestions.

He suggested that the amendments to the draft statement on religious freedom and the Christian presence in Israel-Palestine be reviewed.

17.3. Draft Statement on Religious Freedom and the Christian Presence in Israel-Palestine

The moderator asked them to continue.

Metropolitan Nifon said that he hoped that the concerns of central committee members had been addressed and called on Mr Peter Prove to present the amendments, which were also displayed on the screen in “track changes.”

- In the second paragraph, inserted “occupying” before “authorities.”
- In the following bullet points, quotation marks were added.
- In the third paragraph, after the first sentence was added, “for example member churches’ most solemn religious observances were seriously disrupted, inhibited, ...”

There was an interjection from the floor to which Mr Prove responded that the amended draft was sent by email. Time was given to make sure that everyone could access the document.

Mr Prove repeated the sentence that was added:

- “for example, member churches’ most solemn religious observances were seriously disrupted, inhibited, and, in some cases, prevented during Holy Week 2022. More recently ...”
- In the last paragraph on the page, the Palestinian-American description has been eliminated and “contradict” replaced “nullify.”
- On the second page, there is an insertion so that it read “Meanwhile in the occupied West Bank and East Jerusalem, including in Sheikh Jarrah, Khan Al-Khalil and elsewhere, many Palestinian communities continue to be threatened with forced displacement.”
- At the end of the first operative paragraph, added “as well as with all people in the region.”
- In addition, the following addition was received just before the start of the session and was not in the “tracked changes”: After the paragraph starting “Welcomes the WCC’s continuing relationship ...” it was suggested that a further paragraph be introduced “Affirms the involvement of WCC member churches in seeking peace, with justice, in Israel and Palestine.”
- In the following paragraph, “and to ensure free access to places of worship and holy sites” was inserted.
- In the following paragraph: “Appeals to all members of the international community, all WCC member churches and ecumenical partners, and all people of good will to stand up for international law ...”
- In the second last paragraph, add “in accordance with international resolutions and established WCC policy.”

The moderator noted that there was one blue card.

Dr Quawas noted that he asked that the paragraph starting with “Calls upon the government ...” should refer specifically to Muslims before “and other groups” to reflect the multi-religious context. There was discussion on this inclusion and also the inclusion of “Jews,” but it was noted that there were no restrictions on the religious observances of Jewish worshippers. Dr Quawas noted that the word “Muslim” is essential as there were also restrictions on their observances. Mr Prove acknowledged Dr Quawas’ point. H.E. Metropolitan Serafim suggested that “all people” could be used, rather than specific groups.

Dr Enns asked the meeting to acknowledge that a blue card was an expression of an opinion and was not necessarily permission to speak. He asked that the loudest voices should not be afforded the right to determine the agenda.

WCC moderator Dr Abuom noted that the statement was put before the meeting and called on the meeting to reflect if the corrections reflect the suggestions of the central committee.

This was approved by consensus.

Dr Abuom asked the central committee to indicate their approval of the insertion of Muslims before "and other groups." in the sentence discussed.

Metropolitan Nifon indicated that they supported this inclusion and asked that the statement be adopted.

Metropolitan Gabriel proposed including "Muslims and other religious groups."

Rt Rev. Dr Robert Innes (Church of England) asked to stand aside from the decision.

The moderator, Dr Abuom, asked the meeting to show their cards in response to the statement.

The statement on religious freedom and the Christian presence in Israel-Palestine was approved by consensus with one person standing aside.

Dr Abuom invited public issues to continue their work and noted that the discussion on public issues would continue after lunch. She noted that it would not be possible to discuss every issue in detail in committee and asked that committee members with strong objections to specific language should submit it to the committee in writing. She also asked committee members to respect each other and the moderator.

Rev. Landrau noted that she was emotional but asked that her disappointment with the conduct of this session be recorded. She noted that women were severely damaged and disenfranchised by male members of the committee who repeatedly stood in front of them and spoke over them without being reprimanded. She noted that the executive committee would need to have a conversation about the blatant sexism that was manifested in the meeting. She emphasized that when victim-survivors and those who had been traumatized say that a specific scripture is offensive, hurtful, and damaging, this could not be rejected. She noted that this was a serious violation of the right of women and caused further trauma to her and those affected. She thanked those that supported her and gave her the courage to speak.

The moderator, Dr Abuom, asked the meeting for some music and a moment of silence.

She asked Rev. Augusto Chipesse (Igreja Evangélica Congregacional em Angola) to pray for the session and the meal.

17.4. Revised Draft Statement on Sexual Exploitation, Abuse and Harassment (cont.)

While waiting for Metropolitan Nifon, the moderator asked the central committee if Mr Peter Prove could lead them through the revisions to this statement.

This was approved by consensus.

Metropolitan Nifon arrived and led the discussion. He noted that the committee worked hard to improve the text and deal with all the suggestions and hoped that this would meet the approval of the committee.

He asked Mr Prove to present the changes.

- The text from Samuel was removed.

- In the paragraph after the quotation, “church-related” was deleted and “in church contexts” was added, as well as “the problem” after “perpetuating.”
- In the next paragraph, “churches and church hierarchies” was changed to “church personnel, structures and systems”. “Victims” was changed to “survivors.”
- The second part of the next paragraph was replaced with: “Every report or allegation of sexual abuse must be taken with the utmost seriousness and investigated independently, impartially and thoroughly. All parties to an investigation should be properly supported throughout the process including by being afforded pastoral care, procedural fairness and natural justice. Where an investigation concludes that abuse has occurred the survivor must receive the best support and reparation possible, and the perpetrator held to account.”
- In the second operative paragraph, “victims” was changed to “abused persons,” “robust” was replaced with “thorough, independent, and impartial,” and “proven” was removed.
- The final paragraph was changed to read: “Welcomes the initiative of the acting general secretary to develop a Code of Conduct to prevent and respond to sexual exploitation, abuse and harassment for the 11th Assembly and future WCC gatherings.”

He noted that an extensive list of definitions of key terms had been received but that it seemed overwhelming and inappropriate to include them in this document. The public issues committee proposed that links be made in the title to appropriate accepted definitions of the terms.

Orange cards were shown in response to the changes presented.

Bishop Dyck asked that “abused persons” be changed to “persons who have been abused” in line with the current practice of person-first language. The suggestion was accepted.

Dr Khalil noted that the meeting of the Inter-Orthodox Consultation in Paralimni in 2016 determined that as Orthodox they could not speak about the church being complicit or perpetuating sin because the Church was the Body of Christ. He appreciated the amendments but noted that the key sentence to which several the Orthodox central committee members objected was still unchanged. He referred to the third paragraph, which read, “demand the church’s acknowledgement of its complicity ...” Mr Prove proposed that this be changed to “demand church leaders acknowledgement of their complicity ...”

This was approved by consensus.

The moderator, Dr Abuom, asked if the statement could be approved with those changes. The response was mostly orange cards.

Dr Quawas asked that the last paragraph be read again. After reading the paragraph out loud, he asked that the last part of the paragraph, “all future WCC gatherings,” should be deleted as this is too prescriptive to the next central committee.

Archbishop Anders Wejryd asked that the statement should be accepted as is. He noted that the new central committee could change it if required.

Dr Abuom asked the central committee to approve the statement, noting Dr Quawas’ concern.

The Statement on Sexual Exploitation, Abuse and Harassment was approved by consensus.

The moderator asked Metropolitan Nifon to continue.

17.5. Draft Statement on the War in Ukraine

Metropolitan Nifon asked committee members if it would be acceptable to present only the changes to the amended Statement on the War in Ukraine.

His suggestion was approved by consensus.

Mr Prove noted that the number and extent of the changes would make this difficult and asked if the full report could be read.

This is approved by consensus.

Rev. Moore read the revised draft statement PUB 03 rev. Statement on the War in Ukraine.

Metropolitan Nifon noted that the public issues committee spent considerable time refining the statement and including all the comments and suggestions from a difficult discussion and asked the central committee to support the statement.

Rev. Fornerod thanked the committee for the prudent and strong statement and asked why the text in the first action had been changed so that the central committee was "deploring" rather than "condemning." He asked that the language should remain strong. He encouraged the idea of a pilgrimage but suggested that this should be complemented by a consultation to explore the theological language used to justify war.

Rev. Karin van den Broeke (Protestant Church in the Netherlands) thanked the committee for the much clearer statement, which might be difficult for some but kept the space for dialogue and Christian fellowship. She noted that many people were looking to WCC for leadership and that she was very grateful for this statement.

Dr Enns echoed the respect and gratitude and noted that the spirit of the WCC was now heard. He asked that a website link be added in footnote 1 for those who do not know the Ecumenical Call for Just Peace statement. He asked that in the paragraph starting with "Especially from an ecumenical perspective ..." a footnote should be added about the circumstances that prevented the Moscow patriarchate from attending the roundtables. This would avoid further speculation.

The moderator noted that the central committee members were warm to the suggestion.

Dr Quawas thanked the committee for taking into consideration the suggestions of the Orthodox pre-assembly and asked that the word "deplore" be kept.

Dr Innes thanked Metropolitan Nifon for his good and skilled chairing of the committee. He asked that on page 2, in the paragraph starting with "Grave concerns," "possible" should be removed in "possible misuse of religious language." This was agreed.

Rev. Lusama thanked the committee for the changes. On the last page, in addition to affirming the WCC as a platform for dialogue, he asked that the role of the WCC in accompanying member churches in the conflict should be added. He also asked that "acting general secretary" be changed to "general secretary (interim)."

Rev. Josh Baird (United Church of Christ – Wider Church Ministries) reminded the committee members that, in the early stages of the war, there had been different treatment for different refugees. He suggested that "Ukrainian refugees" be changed to "refugees from Ukraine" to emphasize that this refers to all refugees,

Ms Barsoum, substitute member, supported the suggestion of accompanying the churches in the regions. She noted that although the statement noted the "proliferation of weapons in

the region: it did not say who was responsible for flooding the region with weapons or how to stop it. The statement should make clear that this is not a solution and that it should stop.

Rev. Tauno Teder (Estonian Evangelical Lutheran Church) supported the change of "deploring" to "condemning." He noted the importance of including people from Ukraine in the assembly and when statements such as this were developed.

Very Rev. Mikhail Goundiaev (Russian Orthodox Church [Moscow Patriarchate]) thanked the committee for their good work and the balanced text. He asked the commission not to remove "possible" before "misuse of religious language" as this was based on misrepresentation of statements from their leadership. The only word that could be seen as such was the term "metaphysical" war, which was not applied to the military actions in Ukraine but to the attempts to implant hatred between two fraternal peoples. He noted that softer words at the beginning of the statement better served the task of peacekeeping.

Rev. Fr Stefan Igumnov (Russian Orthodox Church [Moscow Patriarchate]) suggested again that the document was compromised but noted that no other document was possible at that time. He appreciated the work of the committee but noted the difficulty of working in the political sphere. He noted that the ROC respected the lines and limits of others in the discussion and tried not to push the political perspective. He noted that there had been strong arguments not to make judgements, although the document had already made such statements against one side of the conflict. His suggestion was not to change anything in the document but to note that – while paying attention to political aspects – the meeting forgot about their main purpose to protect persecuted brothers and sisters. He noted that there had been oppression in Ukraine for years before the start of the war and that clergy were killed, churches were burnt, worship forbidden, and their people killed and forbidden. He noted that this was very sensitive for them.

Dr Riggs requested clarification of the brackets in the first paragraph of the operative text. The text was displayed, and she noted that the brackets had been removed.

Ms Iveta Apostu (Orthodox Church in the Czech Lands and Slovakia) suggested that in the sentence "caring for Ukrainian refugees, both in Hungary and Romania (14-18 March 2022), and in Russia (21-26 May 2022)," the word "both" be removed as there were also other countries involved in the efforts.

Rev. Serge Fornerod (Protestant Church in Switzerland [PCS]) thanked the Russian brothers for their statements and noted that he was impressed by the level of compromise. He mentioned that the discussion about the misuse of religious language highlighted why a theological consultation is important.

Metropolitan Nifon noted that some of the observations were already included in the document and asked Mr Peter Prove to respond point by point.

Mr Prove noted the following:

- On the "massive proliferation of weapons," all parties involved in the conflict were responsible. The thrust of this sentence was that weapons could never be the solution and that the response had to be to "seek peace and pursue it."
- The link to the Ecumenical Call to Just Peace document would be added.
- Ukrainian refugees would be changed to "refugees from Ukraine."
- The reference to "both" was to both visits, not to the countries receiving and assisting refugees.

- The committee suggested retaining "the possible misuse" to make provision for misunderstanding. If preferred, this could be changed to "any misuse." This suggestion was supported through a show of orange cards.
- As to the circumstance of Russian delegates not attending the roundtable, he suggested deferring to the acting general secretary about how much could be said in a footnote or otherwise.
- In choosing between "condemn" or "deplore," the committee searched for the strongest verb used in the past by the WCC for other cases of illegal, armed invasion in order to be consistent.
- In the operative point that starts with "Affirms the mandate ..." there was appreciation for the point of accompanying member churches. He suggested that this could be addressed by including "in accompanying its member churches in the region and ..." before "as a platform and safe space…"
- A theological consultation was evidently needed, but the sequencing would be important, as the acting general secretary had already been called upon to undertake a delegation visit to both countries.

The moderator, Dr Abuom, asked the central committee to receive, approve, and adopt the statement with those corrections.

The Statement on the War in Ukraine was adopted by consensus.

Metropolitan Nifon thanked the central committee for the work on the challenging statement and asked the moderator if he could introduce the next statement.

17.6. Draft Statement on the Imperative for Effective Response to the Climate Emergency

Metropolitan Nifon introduced the reviewed draft Statement on the Imperative for Effective Response to the Climate Emergency and asked the approval of the central committee to only read the changes made to the statement.

This was approved by consensus.

The statement was displayed with tracked changes, and Rev. Moore read the changed paragraphs and noted the following changes:

- In the first paragraph "demonstrated" was changed to "validated," and "reality" to "catastrophe."
- On page 2, new paragraphs were added:

  "Noting that Kiribati has recently declared a state of natural disaster due to prolonged drought and that many islands are threatened by large ocean surges, we lift up the peril faced by low-lying island nations in the Pacific region and elsewhere. We stand with all the communities at greatest risk from rising sea levels, who face a future as 'climate-induced displaced people'. We acknowledge that climate change is already becoming one of the major drivers of displacement and migration, presenting a major international humanitarian challenge.
- "We observe the mounting threat to biodiversity in God's abundant creation that climate change represents, with so many species at increasing risk of extinction and with profound consequences for the whole web of life."

- In the next paragraph, delete “also.”
- Added new third operative paragraph:

  “Observes with dismay that the inter-sessional Climate Change Conference in Bonn has ended without adequate financial commitments on mitigation and adaptation or with regard to loss and damage, and calls once again upon the wealthier industrialized countries most responsible for climate change to fulfil their duty to poorer more vulnerable countries and regions that are suffering the heaviest impacts of this disaster, and to stop using climate action and financing as a trade-off or a tool for other political purposes.”
- In the operative paragraph that starts with “Appeals to all …” add after “own contexts, …” “noting in a global context that the action or inaction of one country disproportionately negatively impacts vulnerable countries.” Include after “a sustainable future, …” “member churches are encouraged to draw~~ing~~ inspiration …”
- Added new operative paragraph after “Appeals to all …”:

  “Urges member churches and ecumenical partners to advocate with their national authorities for the introduction of legislation to ensure the implementation of measures in accordance with the global Paris Agreement and to achieve the relevant UN Sustainable Development Goals, and for reallocation of military spending budgets to the purposes of a just transition to renewable energy, sustainable development and the eradication of extreme poverty.”
- Add at the end of the paragraph starting “Calls for the forthcoming 11th Assembly ...”

  “…, through the encounter of churches from rich nations and poor, from the privileged and the imperilled. We invite all WCC member churches and ecumenical partners to come to the Assembly prepared to listen and learn from the stories of struggle and resilience from affected communities, to share their commitments and initiatives, and to match their words with deeds, to help ensure a sustainable future for the living world that God created in such abundance and complexity.”
- Add a new final operative paragraph: “Invites consideration by the WCC Assembly and governing bodies of the establishment of a new Commission on Climate Change and Sustainable Development in order to bring the appropriate focus to this issue in this pivotal period.”

The moderator asked the central committee to review each of the sections and indicate their approval by a show of cards. The following comments were raised in the review:

- Mrs Falk asked that in paragraph 4, after “protects the rights of Indigenous Peoples and other marginalized communities,” the following should be added: “and takes into account gender justice.” This was supported by committee members.
- Also, in this paragraph, Metropolitan Serafim noted that it was necessary to clarify the 1.5 per cent for the readers.
- In the paragraph beginning with “Urges member churches ...” it was requested that “global” should be added before “Paris Agreement,” and “UN” before “development goals”. The moderator asked for the approval of the addition.
- Dr Kolovopoulou noted that the Sustainable Development Goals (SDGs) were politicized in certain contexts and that it should be clear that this point referred to

SDGs concerning the environment. The moderator asked committee members if they agreed with this speaker's point, as most countries have accepted the SDGs.

- Metropolitan Serafim noted that the SDG goals were accepted internationally and influenced the Paris Agreement and that it was not possible only to accept some of them.
- Rev. Lusama suggested that in the beginning of the operative points, the root causes of the problem should be addressed. He suggested adding: "Condemns the exploitation, the degradation, and the rape of creation to satisfy the greed of humanity."
- Dr Ann K. Riggs (Religious Society of Friends: Friends General Conference) noted that in the second sentence of the first paragraph, "interfaith" should be replaced with faith.
- Mrs Glynn-Mackoul noted that she would prefer not to qualify the SDGs but that, if it was required, it should just read "relevant."
- H.E. Metropolitan Serafim emphasized that it was necessary to add the point suggested by Rev. Lusama as it was necessary to acknowledge humanity's ecological sins and lead them to *metanoia*.

Dr Abuom agreed with Mrs Glynn-Mackoul that it was difficult to qualify the SDGs.

Mr Prove repeated the suggested addition at the beginning of the operative point: "Condemns the exploitation, the degradation, and the rape of creation to satisfy the greed of humanity." He asked if this was what the central committee was supporting. The central committee indicated their support by mostly orange cards.

Rev. Landrau requested that the word "rape" should be removed. The central committee supported replacing this with "violation."

Mr Prove reviewed the suggested changes individually, and they were approved by consensus.

The moderator of the central committee, Dr Abuom, asked the members of the central committee to indicate their approval of the complete statement.

Mr Jeftić asked that "ecumenical partners" be added to the call on "member churches."

The Statement on the Imperative for Effective Response to the Climate Emergency was approved by consensus.

Metropolitan Serafim expressed his appreciation for the historical establishment of the Commission on Climate Change and Sustainable Development and for the work of the committee.

The moderator asked Metropolitan Nifon to continue.

17.7. Outstanding matters of the public issues committee.

Metropolitan Nifon thanked the moderator and the central committee for recognizing the work of the public issues committee and thanked them for approving the statements presented.

He noted that there were two issues that were presented on which the committee could not complete their work:

- The current situation in South Sudan

- The anniversary of Juneteenth and the 7th commemoration of the Massacre and Martyrdom of the Mother Emmanuel AME Nine

The public issues committee suggested that these issues should be referred to the acting general secretary for further consideration.

The fact that the following day would be Juneteenth and the 7th commemoration of the Massacre required additional action and Metropolitan Nifon asked Mr Prove to share further details.

Mr Peter Prove noted the regret of the public issues committee that the two additional proposals could not be fully dealt with. Although they were referred to the acting general secretary according to normal practice, bearing in mind the imminence of the date of Juneteenth, the committee suggested additional action on this matter. He noted that the draft text of both statements would form part of the record of the meeting. In addition, the communications office would be recording a video message with Dr Walker-Smith to highlight the issues and give due respect to the anniversary of Juneteenth and the 7th commemoration of the Massacre and Martyrdom of the Mother Emmanuel AME Nine.

Rev. Bhagwan, on behalf of the Pacific delegation, acknowledged the reception of the statement on the Climate Emergency and asked the central committee to continue to pray for the people of Kiribati and other affected areas.

Deacon Adebayo asked if he could highlight the situation in Nigeria. He noted that he deliberately did not raise this as a potential statement, as the acting general secretary has issued at least two statements in the last month. He noted the need for urgent action on Nigeria due to rising numbers of killings and kidnappings focused on church leaders, the destruction of church buildings, blasphemy killings, and political unrest. He urged members of the central committee to arrange a high-level interfaith delegation as a matter of urgency, as Nigeria is a religious country and the government listened to outside faith actors. He asked that his displeasure with the output of the Interfaith Centre should be noted. He acknowledged current efforts but urged that more action was necessary.

The moderator, Dr Agnes Abuom, asked for a moment of silence and prayer for the death and pain highlighted in the session.

She asked Rev. Heitmann to lead the central committee in a concluding prayer for the session.

Bishop Yonah Mwesigwa Katoneene (Church of Uganda) thanked the public issues committee for the work they had done. He particularly appreciated that the document on South Sudan would be added to the minutes and that work on this issue would continue.

The central committee applauded the public issues committee.

Dr Abuom emphasized the limited time remaining and that there was still important work to be done. She asked if it would be acceptable for central committee members to take a 20-minute break before the session on the constitution and rules. This was approved by consensus.

18. Constitution and Rules (cont.)

18.1. Changes to the constitution and rules (continued)

Bishop Mary Ann Swenson, the moderator of the session, noted the limited time remaining and introduced the continued session on the constitution and rules. She asked Mrs Anne

Glynn-Mackoul to continue presenting the changes to the WCC rules (Doc. No. 8.2), rule by rule, section by section, from Rule XI, where work stopped on the previous day.

Mrs Glynn-Mackoul presented the following changes:

- Rule XI.1 Staff. She noted that there was not yet consensus on this matter and presented a revised suggestion they received to divide this rule into two sections XI.1.a. and XI.1.b. as follows:

  XI.1.a.i. A general secretary shall be elected by the central committee at an in-person meeting, with the election conducted in accordance with rule XIX.10.a.iii and the procedures adopted by the central committee for the search and election of the general secretary.

  XI.1.a.2 When the position of general secretary unexpectedly becomes vacant, between two meetings of the central committee, the executive committee shall provisionally appoint a general secretary who shall serve until the election of a new general secretary by the central committee, and shall initiate the search process for a new general secretary.

  - Bishop Swenson asked the central committee to respond to the suggestion. The response was mostly orange cards.
  - Ms Mountraki, substitute, noted that she wanted to make a more general comment, not on this specific point.
  - Dr Quawas supported the motion but asked that the rule referenced be corrected to reflect the changed numbers.
  - Bishop Swenson confirmed that Rules XI.1.a. and XI.1.b. were approved by consensus.
  - Ms Maria Mountraki (Church of Finland), substitute, suggested that the words "virtual" or "online" should be used rather than "electronic," which is too vague and could include, for instance, email meetings. She noted that using "virtual meetings" implies that all members are present in the meeting at the same time, although in different places.
  - Bishop Swenson asked the central committee if they supported the suggestion to use "virtual."
  - Mrs Glynn-Mackoul noted that this meant that all references would have to be reviewed, but that this was possible.
- Mrs Glynn-Mackoul presented the change in Rule XI.3. with the addition of "In consultation with the executive committee" before "the general secretary" and the addition of "The normal term of appointment for the deputy general secretary or secretaries shall be five years, with the possibility of renewal" at the end.
  - Deacon Adebayo noted that it is not clear from where the general secretary will appoint the person.
  - Mrs Glynn-Mackoul explained the accepted process that is followed. This inclusion of the executive would ensure that the governing body is included in this process.
  - Deacon Adebayo responded that it was not clear that the deputy general secretaries would be appointed from the staff.

    - Mrs Glynn-Mackoul clarified that this was not the process but that vacant positions were advertised.
    - Deacon Adebayo noted that it was said in the meeting that the deputy general secretary was selected from the directors.
    - Dr Abuom reminded committee members that a single experience does not become the norm. She explained that the norm is that when a position becomes vacant, it is advertised, and staff or others could apply.
- Mr Elisama Wani Daniel (Province of the Episcopal Church of Sudan) emphasized that the process for electing an acting or interim general secretary should be clear, and that the central committee members should separate themselves from the current situation and make sure that the methodology of dealing with the issue in future was clear.
    - Rev. Dr Ayokunle reiterated that a general secretary appointed for a time should be called "interim," but qualified that this should be for a specific period.
    - Bishop Swenson responded that the central committee approved the proposal by the working group and that the committee would take cognizance but move on.
    - Mrs Glynn-Mackoul noted that the time an interim general secretary would serve is normally specified, as it is a situation that happens between central committee meetings. This rule is put in place to ensure that a gap does not develop in an unusual situation.
    - The moderator noted that Rule XI.3 was being discussed and asked that the central committee indicate if they approved this rule.
    - Rule XI.3. was approved by consensus.

Metropolitan Serafim presents a point of order. He noted that central committee members had time before the meeting to submit suggestions and comments and that the committee should move ahead with the approval of the rules. Any further comments could be submitted to the assembly for further changes. He noted that people would be leaving and that there would not be a quorum for final decisions.

Many blue cards were shown, and Bishop Swenson noted that central committee members would continue to have the opportunity to make comments.

Dr Quawas noted that the quorum was 96 people and that the rules and constitution could not be postponed. He suggested that only the changes should be read.

Mrs Glynn-Mackoul noted the following:

- In Rule XI.4. the word "leadership" was included.
    - Rule XI.4. was approved by consensus.
- In Rule XI.5. the addition of "with the possibility of one additional appointment."
    - Rule XI.5. was approved by consensus.
    - Dr Enns noted that in the past, there had been slight extensions.
    - Mrs Glynn-Mackoul noted that "normally" would cover slight extensions or reductions to fit in with the normal cycle.

- In Rule XI.7. the addition of “and composition of staff related to these policies shall be reported to the executive committee.”
    - Rule XI.7. was approved by consensus (with one blue card.)
- In Rule XI.7.d. two additions: Staff members shall demonstrate commitment to the aims and spirit of the World Council of Churches and shall serve the whole Council.
    - Rule XI.7.d. was approved by consensus.
- A new Rule XI.7.g. was added: “Decisions regarding staff shall be consistent with WCC priorities, with human resources policies, periodic assessments, and exit protocols managed with concern for the person as well in compliance with local law.”
    - Rule XI.7.g. was approved by consensus.
- Rule XII. had no changes.
- On page 39, Rule XIII. was changed to be in line with previous changes. Rule XIII.2.b. was changed to read “shall be invited to send an adviser to meetings of the central committee.”
    - Rule XIII.2.b. was approved by consensus.
- In Rule XIV. The incorrect word “enterprise” was changed to “movement.”
    - Rule XIV. was approved by consensus.
- There were no changes to Rule XV.
- There were no changes to Rule XVI.
- There were no changes to Rule XVII.
- In Rule XVIII.5. on page 42 there is a correction in how the WCC does its business: “The Council shall obtain the means necessary for the pursuance of its work, from the contributions of its member churches, ~~and~~ from donations, grants and ~~or~~ bequests, as well as from income generated from its properties, and other assets.”
    - Rule XVIII.5. was approved by consensus.
- Rule XVIII.6. was adapted to “The Council shall not pursue commercial functions but it shall have the right to act as an agency of interchurch aid, to publish literature in connection with its aims, and to use its properties and other assets for the purposes of generating income to support its work. It is not entitled to distribute any surplus income by way of profit or bonus among its members.”
    - Rule XVIII.6. was approved by consensus.
- The changes to Rule XVIII.8., Rule XVIII.9., and Rule XVIII.10 are reorganizations of material that was in the legal provisions. The general permissions for these things are in the legal provisions, while the details were in the Rule on the Conduct of Meetings, Rule XIX.
- Rule XVIII.8. was replaced by “Official correspondence from the Council to member churches or members of governing bodies ordinarily shall be by standard post to the address of record. When the member church or member of governing bodies has provided an electronic address, official correspondence may also be transmitted by electronic means, and shall have the same legal significance as correspondence by post.”
    - Rule XVIII.8.was approved by consensus.

- Rule XVIII.9. was replaced by “Electronic means — teleconference, video-conference and similar technologies — may be used for consultation and decision-making, by the central and executive committees and their standing and sub-committees, as well as all committees, commissions, consultative bodies, reference and advisory groups, guided by principles of consensus, and subject to rule XIX.11.”
    - Dr Quawas noted that this point explains what is meant by electronic meetings and suggests that this made the earlier proposal to change “electronic” meetings to “virtual” unnecessary.
    - Ms Mountraki noted that her suggestion referred to meetings, not to decision-making as in this rule.
    - Mrs Glynn-Mackoul responded that the rule refers to consultation and decision-making and therefore covers meetings. She noted that “virtual” would be addressed in Rule XIX.
    - Ms Mountraki noted the earlier references to “electronic executive committee meetings” would probably not include email meetings.
    - Mrs Glynn-Mackoul responded that the committee does reserve the right to make decisions by email.
    - Ms Mountraki suggested that this should be discussed.
    - Rule XVIII.9.was approved by consensus.
- Rule XVIII.10. was changed to “Decisions can be taken in between ~~regular~~ ordinary meetings of the governing bodies, when determined necessary by the WCC leadership of the central committee, by postal or electronic ~~means~~ voting, subject to Rule XIX.”
    - Rule XVIII.10.was approved by consensus.
- Mrs Glynn-Mackoul noted that Rule XIX. on the Conduct of Meetings contained many changes.
- In Rule XIX.1.a, the following was added: “Where a section of this rule refers to the assembly, it shall be understood to refer also to the body in session, with the necessary changes having been made. In the case of the assembly business committee, the leadership of the central committee shall be understood to have the corresponding responsibility.”
    - Rule XIX.1.a was approved by consensus.
- In Rule XIX.3.b. on page 45, the following changes were suggested to strengthen the consensus method: A new section was added as Rule XIX1.a.i. “to preside in a manner that assists the meeting to be open to discerning the will of God and ensures that the needs and purposes of the Council are met in the way business is carried out;” In Rule XIX.1.a.iii. added, “... to cultivate the ethos of consensus, and to assist, . . ”
    - Rule XIX.3.b. was approved by consensus.
- Rule XIX.3.d. included “recorders and rapporteurs.”
    - Rule XIX.3.d. was approved by consensus.
- In Rule XIX.5.a. added “using best available technology” at the end of the second sentence and deleted “translated.”
    - Rule XIX.5.a. was approved by consensus.

- In Rule XIX.5.b. added “and shall be supported by World Council of Churches staff working in related areas.”
    - Rule XIX.5.b. was approved by consensus.
- In Rule XIX.5.c. changed “shall include a record of the discussion” to “may include a record of the discussion.” Added “shall report the decisions.” Changed “central committee meeting following an assembly” to “central committee meeting following the organizing meeting.”
    - Rule XIX.5.c. was approved by consensus.
- On page 47, Rule XIX.6.a. the following change were proposed: “Matters may be included on the agenda of a meeting according to ~~rule IV.3 and~~ the procedures ~~established by the business and programme committees, and any other committee established by central committee for that purpose as~~ indicated below.” The following was added:

  i. Assembly agenda

  The agenda of the assembly shall be proposed by the central committee to the first decision session of the assembly for approval. A delegate may propose changes to the agenda in accordance with this rule, section c. New business or any change may be proposed by the business committee in accordance with rule IV.5.b.

  ii. Central Committee agenda

  The agenda of the central committee shall be proposed by the executive committee at the first decision session of the central committee meeting for approval.

  iii. Executive Committee agenda

  The agenda of the executive committee shall be proposed by the leadership of the central committee at the first decision session of the executive committee meeting for approval.

  iv. Agenda of standing committees

  Agendas shall be proposed by the leadership of the central committee and published for all standing committees and shall be approved at the committee’s first session.

    - Rule XIX.5.c. was approved by consensus.
    - Dr Quawas reminded the meeting that in this particular instance, due to the pandemic, the responsibility for the assembly agenda had been delegated to the executive committee.
- Rule XIX.6.e. was amended to read “Agendas shall be proposed, amended and/or adopted in accordance with this rule, and rules IV.3, IV.5, and VI.3.e.”
    - Rule XIX.6.e. was approved by consensus.
- In Rule XIX.7.a. “at the microphones when the moderator so invites,” was deleted.
    - Rule XIX.7.a. was approved by consensus.
- In Rule XIX.7.b. the following changes were made: “Delegates wishing to speak during in person meetings either may submit to the moderator a written request or may queue ~~when the moderator so invites~~, and during electronic meetings may use the electronic equivalent for queuing.”
    - Rule XIX.7.b. was approved by consensus.

- In Rule XIX.7.c. “participate” replaced “take part.”
    - Rule XIX.7.c. was approved by consensus.
- On page 50 Rule XIX.9.b. added “consensus indicator cards shall not be used for voting.”
    - Rule XIX.9.b. was approved by consensus.
- Rule XIX.9.e. the following changes were made: If, after every effort has been made to reach consensus, agreement cannot be reached and it is the opinion of ~~an officer or~~ the business committee, or, in the case of meetings of the central or executive committees, the leadership of the central committee, that a decision must be made before the meeting concludes, the moderator shall ask the business committee, or, in the case of meetings of the central or executive committees, the leadership of the central committee, to formulate a proposal for how the matter may be considered again in a new form.
    - Rule XIX.9.e. was approved by consensus.
- The following changes were made to Rule XIX.10.a.: “The following matters require decision by vote: i. amendments to the constitution (two-thirds majority of the assembly); ii. confirmation by the assembly of amendments proposed by the central committee to rules I, VI, and XX (two-thirds majority of the assembly);
    - Rule XIX.10.a. including i. and ii. was approved by consensus.
- Page 53 Rule XIX.10.b.iv. was changed as follows: “When discussion is concluded, including the right of the mover to reply (XIX.10.b.ii.), the moderator shall call for the vote by show of hands in the case of meetings held in person, and by the equivalent electronic indication in the event of electronic meetings, and shall put any amendment first. If approved, it will be incorporated in the original proposal, which will then be put to the vote ~~by show of hands~~ in the same manner, without further discussion.”
    - Rule XIX.10.a.iv. was approved by consensus.
- Rule XIX.10.d. included “in the case of meetings held in person, and by the equivalent electronic indication in the event of electronic meetings, “ and deleted “or indicator cards.”
    - Rule XIX.10.d. was approved by consensus.
- Rule XIX.10.e. was changed as follows: “If the moderator is in doubt, or for any other reason decides to do so, or if a delegate requests it, a vote on the matter shall be taken immediately by count of a show of hands in the case of meetings held in person, and by the equivalent electronic indication in the event of electronic meetings~~, or indicator cards~~. The moderator may call tellers to count those voting and abstaining. A delegate may ask that voting be by secret ~~written~~ ballot, written or electronic if secrecy can be secured, and, if seconded, and if a majority of delegates present and voting agree, a secret ~~written~~ ballot shall be taken. The moderator shall announce the result of any count or secret written ballot.”
    - Rule XIX.10.e. was approved by consensus.
- Rule XIX.10.i. was changed to reflect the following: “Any two delegates who voted with the majority for a previously ~~approved~~ decided matter may request that the business committee or, in the case of meetings of the central or executive committees,

the leadership of the central committee, propose reconsideration of the matter. The business committee or the leadership of the central committee, shall bring the proposal ..."

  - Rule XIX.10.i.. was approved by consensus.

- Mrs Glynn-Mackoul noted that she would read the new section 11. She asked that the member who requested the change to "virtual" should then consider if the change is still necessary.
- 11. Electronic meetings

  a. Preference shall be given to meeting in person for meetings that have significant aspects of strengthening and deepening the fellowship, such as WCC governing bodies, commissions and consultative groups;

  b. Electronic means, such as teleconference, video-conference and other technologies, may be used in lieu of in person meetings, for consultation and decision-making, when a quorum is present and the following conditions have been met:

  i. notice of the meeting has been duly provided to all participants;

  ii. the designated technology feasibly allows consultation among the number of participants in the meeting, and for the subject matter to be discussed;

  iii. all participants have access to the designated technology; and

  iv. all participants have access to the documentation for the meeting in advance of the meeting.

  c. Principles of consensus shall guide all such meetings;

  d. Minutes of electronic meetings may draw only from material that has been introduced into the audible stream of the meeting.

  - Rule XIX.11. was approved by consensus.
  - Ms Mountraki, noted that the addition adequately addressed her concern.
  - Dr Quawas suggested that they should explain why Rule XIX.11.v., "at least two-thirds of those with the right to participate in the meeting have participated in the meeting" was deleted. Ms Glynn-Mackoul noted that there was previously a higher quorum requirement for electronic meetings. As this method of meeting had become normalized, this was no longer necessary.
  - Ms Glynn-Mackoul explained that although postal and remote electronic decisions would and should be rare, they wanted to provide guidelines and ensure that there was a high threshold for such decisions. Rule XIX.12 provided for these circumstances. As the committee members had significant time to study this amendment the moderator asked if it was acceptable that this is not read. This was approved by consensus.
  - Rule XIX.12. was approved by consensus.

Dr Quawas suggested that a final decision should be taken on all the changes in the text, although cross-references and numbering would be checked again.

The session moderator, Bishop Swenson, asked the central committee if they approved the changes to the constitution and the rules.

The changes to the constitution and the rules (except for possible numbering changes) were approved by consensus.

Mrs Nelyubova noted that a change should be made to Rule XVII.10. in line with previous discussions to change "WCC leadership of the central committee" to "leadership of the central committee." This was acknowledged.

Dr Quawas questioned the change, and Ms Glynn-Mackoul reminded him that he was not present when this was discussed and decided the previous day.

18.2. Changes to the Supplement to the Rules

Mrs Glynn-Mackoul explained that the supplement to the rules had several new sections. She explained that these were not rules, but a collection of documents to support the work of the WCC that were provided for transparency to support and act as resources for any new leadership.

She noted that there was a change in the order of the sections.

She emphasized that the working group had made no suggestions for changes to the process of the search for and election of a general secretary, as the process was ongoing, and a number of the working group members were also members of the search committee. However, it had become clear that this was necessary. The committee urged the new leadership and central committee to review and address issues in the process for the election of the general secretary as a priority.

Mrs Glynn-Mackoul noted that she would be addressing the amendments section by section.

- The nature of the supplement to the rule was described on page 2.
    - This section was approved by consensus.
- In the section on "Moderator and Vice-moderators, Profile, Nomination and Election" the section on consensus was strengthened and the transition practice between outgoing and new leadership was described
    - Section I was approved by consensus.
- In Section II, the responsibilities of member church representatives of governing bodies were amplified, including matters that any member should familiarize themselves with, guidelines, and fiduciary responsibilities.
    - Section II was approved by consensus.
- In Section III. The Central Committee – Guidelines for Mid-term Election. Point e. noted, "The first priority is to elect executive committee members with the skills and experience to undertake the responsibilities according to the constitution and rules."
    - Section III was approved by consensus.
- In Section IV -The General Secretary, there were a number of changes to reflect the changes in the rules. These changes did not affect the search and selection of the general secretary. In the title, removed "Authority and Responsibility, Delegation, Appraisal, Search, Election, Interim General Secretaries."
    - Section IV was approved by consensus.
- Section V. The Audit Committee. Section: V.3 reflected changes in responsibilities for the building project and V.35 reflected changes on the membership of the committee.
    - Section V.3 and V.4 were approved by consensus.

- Section V.5 reflected changes to meetings and V.6 on reporting.
    - Section V.5 and V.6 were approved by consensus.
- Section VI. dealt with Assembly Planning Committee Guidelines for Terms of Reference and provides a framework for a recurring committee.
    - Section VI was approved by consensus.
- Section VII. Committees, Commissions, Consultative Bodies, Reference and Advisory Groups provided clarity on the distinct roles and functions of different bodies supporting the leadership and work of the WCC.
    - Section VII was approved by consensus.
- On the advice of the permanent committee and with the approval of the executive committee, the working group developed Section VIII. On the profile of mandate of the consensus consultant
    - Section VIII was approved by consensus.
- The new Section X explains the normal Procedures for Dealing with Public Issues.
    - Section X was approved by consensus.

Ms Glynn-Mackoul presented Section IX. which dealt with Protocol/Guidelines for Suspended Member Churches. She explained that this section was developed in response to a request by staff years ago asking for clarity on the process and responsibilities in dealing with suspended member churches and how the matter is brought to a close. She noted that the guidelines apply to the churches whose membership had been suspended according to rule I.6.b. and those churches that have requested to have their membership suspended. Mrs Glynn-Mackoul read the text.

The following issues were raised:

- Dr Perera asked on what basis WCC suspended a church and how this fit in with the earlier discussion on reconciliation.
- Ms Glynn-Mackoul read the rule approved the previous day:

> RuleI.6. Resignation and Suspension:
>
> a. A church which desires to resign its membership in the fellowship of the World Council of Churches can do so at any time. A church which has resigned but desires to re-join the Council must again apply for membership.
>
> b. The central committee may suspend the membership of a church:
>
> (i) at the church's request;
>
> (ii) because the basis of, or the theological criteria for, membership has not been maintained by that church or;
>
> (iii) because the church has persistently neglected its responsibilities of membership as described under rule II.
>
> c. When the central committee suspends the membership of a church the general secretary shall present progress reports to the executive committee until a solution is mutually agreed. Any decision about the membership status of the church shall be taken by the central committee.

- Fr Hrant noted that Section IX.e referred to four different bodies in the first section and three bodies in the next section. He asked if further clarification was necessary on what happened to staff that were members of suspended churches. Clarity is also needed on hiring staff or extending contracts of existing staff.
- Dr Quawas mentioned that labour laws would have to be followed and that staff could not be fired because of their church's position. This was why staff was not mentioned in the second part of the sentence. In his opinion, it would be possible to renew the contract of an appropriately qualified staff member.
- Dr Kolovopoulou suggested that in Section IX.m the roles of the permanent committee and the executive committee should be mentioned.
- Ms Glynn-Mackoul responded that the process was so rich that many different sources flowed into the process, and the central committee could draw on all the sources of advice, but only the central committee could make the final decision.
- Dr Kolovopoulou asked if there could be a case for a conflicting opinion from the permanent committee.
- Ms Glynn-Mackoul noted that the permanent committee would send its report to the central committee.
- Bishop Swenson placed Section IX before the central committee for decision.
- Section IX was approved by consensus.

Bishop Swenson asked the central committee to approve the amendments to the Supplement to the WCC Rules. The amendments to the Supplement to the WCC Rules were approved by consensus. Bishop Swenson thanked the working group for their work. The central committee responded with applause and appreciation.

Dr Quawas thanked the central committee for their appreciation. He noted his appreciation for the work of Ms Catherine Christ-Taha. This comment was met by sustained standing applause. He also noted his appreciation to Mr Georges Lemopoulos.

Dr Quawas further noted that there would be a crucial issue coming to the assembly about the three periods an individual could serve in the executive committee. He asked if the current terms would count as one of the three or if counting would start at the assembly.

Mrs Glynn-Mackoul noted that this was discussed when Dr Quawas was absent the day before. She noted that the consensus report contained a footnote that the counting of terms had already started in Busan.

Mrs Glynn-Mackoul added her appreciation and reiterated the value of the work of Catherine Christ-Taha, the moderator, Fr Ioan, Georges Lemopoulos, Dr Quawas and the members of the central committee.

Bishop Swenson thanked the committee members and invited them to stretch for a few moments before the moderator led them into the closing ceremony.

The moderator, Dr Agnes Abuom, asked for a moment of prayer to thank God for the document and in appreciation for the work, the process, and the leadership of God.

Dr Abuom asked Mrs Falk to close the session with prayer.

Dr Abuom reiterated that statements and action on Nigeria and South Sudan had been referred to the acting general secretary.

19. Closing and Prayer

The moderator of the central committee, Dr Agnes Abuom, welcomed the members to the closing session and closing prayer of the 67th meeting of the central committee.

She noted that it was a moment of thanksgiving and sharing of gifts, closing remarks, and a closing act and prayer that would be led by Dr Roberts.

19.1. Thanksgiving and best memories

Dr Abuom invited the central committee members to share for a few minutes at their tables what their best memories of serving on the central committee were. She noted that she would call on a few specific groups to briefly share their memories.

Dr Abuom said that she would like to give Dr Koukoura, who was delayed and could not speak at the opening, an opportunity and would also like to hear from someone from the Pacific, from the presidents, from the youth, from a representative from EDAN and from the two vice-moderators. She emphasized that each speaker would have one and a half minutes.

Dr Koukoura offered a prayer with a specific focus on Metropolitan Gennadios.

Rev. Lusama celebrated the opportunity to meet members from every part of the world, to listen, to learn, and to experience the exchange.

Ms Hanbeet Rhee (Presbyterian Church of Korea), and member of YPEM, celebrated the guidance from seniors and the freedom and opportunity to give an opinion. She conveyed her appreciation for meeting friends and not only colleagues and noted that it was important to give opportunities and be generous with the younger generation.

Archbishop Anders Wejryd, president for Europe, joked that the presidents were elected to do nothing and did it well. He noted that it had been an interesting journey and that an important learning is that the central committee did not have to be harmonious and that it was not always. He suggested that one of the greatest opportunities was how the council had overcome a period without a regular general secretary and that how this was handled had been a blessing.

Rev. Spies shared that she was deeply grateful that there was space for the voices of people with disabilities in the WCC, although she regrets that she is the only voice in this meeting. She shared that her involvement in the central committee had been deeply meaningful in her own journey and in finding her own voice.

The moderator invited the vice-moderator, Bishop Mary Ann Swenson, to share brief memories of the past nine years.

Bishop Swenson shared her experience of the first meeting in June 2014 and a symbolic walk from a monastery to Bossey. She celebrated the role Bossey had in the history of the WCC and of the central committee. She remembered celebrating gifts, visiting wounds, and advocating towards new futures in many visits with the Pilgrimage of Justice and Peace Working Group and in various meetings of the central committee. She highlighted the visit of the Pope and the 70th anniversary of the WCC and noted the different adaptations required by the COVID-19 pandemic. Bishop Swenson mentioned that there were also seasons of grief due to the loss of members of staff and of the central committee. She thanked God for the season and for the presence and resilience of the members of the central committee.

Dr Walker-Smith said that as a North American of African descent, she wanted to share her appreciation for the way in which the public issues committee dealt with the issues of

Juneteenth, the commemoration of the Massacre and Martyrdom of the Mother Emmanuel AME Nine and the young people who died in South Africa on 16 June 1976. She shared the prayer that Dr Roberts prayed in commemoration of Juneteenth at the meeting of the Africans and Africans in the Diaspora.

Mrs Ana María Velilla De Medio (Iglesia Evangélica de los Discipulos de Cristo) celebrated the participation of a small group of churches from Latin America in the journey of the central committee since Busan. She noted that she started the journey with fear and trembling, but thanks to the accompaniment and the support from the interpreters, she could raise her voice in her own language.

The moderator of the central committee, Dr Agnes Abuom, asked Dr Roberts to celebrate the stories that were shared through song while the stewards distributed gifts to the central committee members.

Dr Abuom asked the acting general secretary, Rev. Prof. Ioan Sauca, to officially hand over the gift. He noted that precious gifts came in small boxes and explained that the gift was a *Caran d'ache* pen and case embossed with the *Oikoumene* symbol of the WCC and the logo of the assembly to represent Geneva, the WCC, and the assembly.

The moderator of the central asked the stewards to come forward and invited the central committee to stand in appreciation of the stewards. She noted that these men and women had accompanied and supported the central committee through all its sessions. The central committee sang the hymn "Siyahamba" together. Dr Abuom thanked the stewards for their commitment and hard work and asked them not to be discouraged. She noted that she looked forward to seeing them in Karlsruhe ad that, although they may be the future, they are also the very real present, and their leadership is appreciated. She invited them to pursue their vision of ecumenical leadership.

19.2. Closing remarks by the acting general secretary

The moderator of the central committee invited the acting general secretary, Fr Ioan, to offer closing remarks.

Fr Ioan said that as he was writing down notes, two words challenged him: Bossey, and irregular.

He noted that Bossey remained in his heart and that he was happy to see so many Bossey alumnae as members of the central committee, which emphasized the value of Bossey and of ecumenical formation and developing leadership in the churches.

He also heard the word irregular. He noted that everything was irregular in the last two years, and although none of the plans was fulfilled, God led the WCC throughout the irregular time. He expressed his appreciation to the central committee members that, despite irregular times and the challenges of time zones and Zoom meetings, remained committed and completed important work and documents. This was an encouragement to the work of the WCC.

He noted that he had learned that one could not just focus on the messages from social media and that it was important not to move on without consultation and discussion with member churches.

Although not all central committee members would be in Karlsruhe, he reminded them that everything that would happen in Karlsruhe would be the outcome of their work.

He noted that the central committee's appreciation for his work and the work of the staff was an encouragement.

He assured the central committee that he would do everything he could in his remaining time in the role, but that what he would not be able to do, he was sure God would empower the secretary general elect and the staff to continue. He asked the central committee members to continue praying for the WCC.

The central committee responded with a standing ovation and applause.

Rev. van den Broeke expressed the appreciation of the central committee for the leadership team – the moderator, assistant moderators, and staff – for their leadership since Busan.

Archbishop Emeritus Dr Wejryd, as one of the presidents, expressed appreciation to Dr Abuom and Bishop Swenson and the staff leadership that carried the council through a very difficult time and very difficult issues.

19.3. Closing remarks from the moderator

The moderator of the central committee, Dr Agnes Abuom, offered her closing remarks and vote of gratitude.

Dr Abuom said she used to wonder what a "hotline" was, but she had learned, and she wanted to thank God that God gave them the grace and the energy to carry through in difficult times. She thanked the central committee that they trusted the leadership and executive committee to make decisions and that they cultivated trust, accountability, and responsibility. She noted that central committee members might have wondered in November 2013 how this woman was going to carry the task, but she did it through God sustaining, enabling, and capacitating her.

She noted that she had been in governance positions and that this was not always easy, but that the leadership worked seamlessly, including with the previous general secretary and with the encouragement and wisdom of Metropolitan Gennadios.

The central committee responded with extended applause.

Dr Abuom thanked the central committee for their encouragement and support, the executive committee, and the staff leadership group – whose numbers decreased over time, but whose responsibilities increased. She asked the central committee to pray for the council that was facing significant leadership changes over the next months.

19.4. Vote of gratitude

On behalf of the central committee, Dr Abuom expressed thanks and appreciation to:

- the floor management team and the stewards (again) for their constant accompaniment
- the team of interpreters, translators, and document keepers that helped the central committee to listen to and understand each other
- the conference office team that prepared travel and logistical arrangements for their care and kindness
- the cafeteria team for keeping committee members nourished and preparing the fellowship dinner
- the communication team and journalists for making the stories and decisions of the central committee accessible to the fellowship
- the minute takers for keeping the records

- the spiritual life team for preparing prayers and accompanying the committee in the plenary hall with song
- the staff leadership group for their assistance in facilitating the agenda.
- the entire WCC staff for welcoming the central committee “back home” again in person at the ecumenical Centre and chapel
- the youth advisors, commission moderators, and advisors from Christian world communions, regional ecumenical organizations, specialized ministries, and ecumenical partners for their faithful accompaniment
- both candidates for general secretary for their commitment to serve.
- the consensus consultant and facilitation team for their wisdom.

The moderator thanked:

- every member of the central committee for their presence, wisdom, patience, active participation and prayers during the week
- the members and advisors who prepared the work on the unity statement, amendments to the rules and by-laws, public issues, and the recorders
- the members of the executive committee for journeying together during difficult times.
- the acting general secretary for his tireless dedication and service to the fellowship
- the vice-moderator, Bishop Swenson, who acted as the chaplain for the leadership, for her ministry and support
- the member churches for their strong and vibrant fellowship and commitment

She remembered Metropolitan Gennadios again and expressed appreciation for his wisdom.

The moderator thanked the central committee for electing Metropolitan Nifon to take over as vice-moderator and thanked him for accepting.

19.5. Closing act

The moderator of the central committee declared that the 67th session of the central committee of the World Council Churches has successfully concluded its work.

19.6. Closing Prayer

The moderator of the central committee invited Rev. Dr Mikie Roberts to lead the closing prayer.

The closing prayer was a celebration of hope with prayers of hope in local languages from every region.

Appendix 1: Text from Consensus Guidelines PowerPoint

Consensus at the service of the "fellowship of churches"

Consensus: Strengthening our fellowship

- For our fellowship of churches "building the common mind" is important.
- The Special Commission shifted the centre of gravity from the institutional approach to the ecclesial understanding of the fellowship. One could easily discern the vision and policy carried by the CUV.
- The introduction of concepts like discernment, consensus, common mind, conciliarity, listening to one other, add an important qualitative - ecclesial and spiritual - dimension that strengthens the fellowship.

Institutional requirements are protected

- Whereas the ecclesial and theological issues are being discussed and decided upon by consensus, institutional issues (such as, for example, elections, constitutional provisions, etc.) are resolved by vote.
- In exceptional situations, to avoid institutional paralysis, a shift to voting procedures is possible (though maintaining the fundamentals of the consensus method - 85% of voices in favour in order to shift from consensus to vote)

Consensus is

- a prayerful process: seeking to discern God's will
- seeking agreement about the best way forward on an issue
- a process of genuine dialogue
- being respectful, mutually supportive, empowering one another, strengthening our fellowship.

Consensus does not mean

- Unanimity
- Everyone routinely agrees with a proposal as presented
- Vigorous debate is stifled
- We have 'lost' if our point of view does not prevail

Consensus occurs when:

- all agree; or
- most agree, and the others:
    - know their view has been heard
        - are willing to accept the outcome
        - may ask their opinion/objection to be recorded

Even if the meeting is divided, there are ways forward:

- pray
- discuss with 2 or 3 at your table or nearby
- is the right question being asked?

- is there a deeper level to affirm?
- adjourn to a later session
- refer to a small, representative group.

Consensus may still be reached if the meeting agrees:

- to refer the matter to member churches for more consideration
- to affirm there are various opinions member churches may hold
- that the matter be considered no further
- that it needs to be resolved urgently, by vote if necessary

Using the Indicator Cards

- Orange card
    - I agree
    - I feel warm to this idea.
- Blue card
    - I disagree
    - I feel cool to this idea
    - I need more time or more information.

  (PLEASE, use your cards during any discussion!)

If you want to speak …

- state your name, church, country, language, and your participation role
- address the meeting through the person presiding: "Moderator"
- speak for no more than 3 minutes (PLEASE be as short as possible in respect to other speakers)
- more than once? Yes - if there's time! (PLEASE think of your fellow members of the committee)

Decision Sessions

- Only members may contribute
- A proposal can be progressively developed
- Speakers build on earlier contributions
- Indicator cards assist progress to consensus

Interventions

Procedural Proposal:

- member only
- may not interrupt the speaker
- seeks clarification of the pending matter
- suggests procedural variation
- moderator responds immediately

Point of Order

- any contributor in a Hearing session, only a member in a Decision session

- may interrupt the speaker
- stands to call out: 'Point of Order!'
- breach of Rules? offensive language? closed session?
- no debate
- moderator rules immediately.

Safeguards…

- Minority opinion/abstention can be recorded (PLEASE, be reminded of this clause; with your opinion being recorded the committee can move ahead)
- More than one viewpoint may be OK
- If ecclesiological self-understanding is threatened, no decision will be taken (when a member believes her/his own church's core self-understanding in: faith, doctrine, or ethics is challenged by an issue may request the issue not be submitted for decision)
- Member church may reject a decision and have it recorded.

Appendix 2: Participants List

Leadership of the Central Committee

Dr Agnes ABUOM	Anglican Church of Kenya
Bishop Mary Ann SWENSON	United Methodist Church
Rev. Prof. Dr Ioan SAUCA	World Council of Churches

President

Archbishop Emeritus Dr Anders WEJRYD	Church of Sweden

Members

H.G. Bishop ABRAHAM	Coptic Orthodox Church
Mr Joyanta ADHIKARI	Bangladesh Baptist Church Sangha
Rev. Abednego ADINUGROHO	Gereja Kristen Jawi Wetan (GKJW)
Very Rev. Dr Artur ALEKSIEJUK	Polish Autocephalous Orthodox Church
Rev. Eddy ALEMÁN	Reformed Church in America
Ms Iveta APOSTU	Orthodox Church in the Czech Lands and Slovakia
Most Rev. Dr Phillip ASPINALL	Anglican Church of Australia
H.E. Archbishop Dr Vicken AYKAZIAN	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
Rev. Dr Samson Olasupo Adeniyi AYOKUNLE	Nigerian Baptist Convention
Bishop Samuel Robert AZARIAH	Church of Pakistan
Rev. Dr Hyunju BAE	Presbyterian Church of Korea
Bishop Petra BOSSE-HUBER	Evangelical Church in Germany
Rev. Marianne H. BREKKEN	Church of Norway
Bishop Eva BRUNNE	Church of Sweden
Rev. Dr Sofia CAMNERIN	Uniting Church in Sweden
Rev. Dr Jeffrey CARTER	Church of the Brethren
Rev. Michel CHARBONNIER	Waldensian Church
Rev. Augusto CHIPESSE	Igreja Evangélica Congregacional em Angola
Very Rev. Ray COSTER	Presbyterian Church of Aotearoa New Zealand
Mr Elisama Wani DANIEL	Province of the Episcopal Church of Sudan
Bishop M. A. DANIEL	Methodist Church in India
Rev. Yonas Yigezu DIBISA	Ethiopian Evangelical Church Mekane Yesus
Prof. Jeffrey DUDIAK	Canadian Yearly Meeting of the Religious Society of Friends (Quakers)
Bishop Sally DYCK	United Methodist Church
Rev. Prof. Dr Fernando ENNS	Arbeitsgemeinschaft Mennonitischer Gemeinden in Deutschland

Ms Emily Jane EVANS	Uniting Church in Australia
Mrs Celina FALK	Church of Sweden
Rev. Serge FORNEROD	Protestant Church in Switzerland (PCS)
H.E. Metropolitan GABRIEL OF NEA IONIA AND FILADELFIA	Church of Greece
Mrs Anne GLYNN-MACKOUL	Greek Orthodox Patriarchate of Antioch and All the East
Very Rev. Mikhail GOUNDIAEV	Russian Orthodox Church (Moscow Patriarchate)
Rev. Anne HEITMANN	Evangelical Church in Germany
Rev. Dr Henriette HUTABARAT-LEBANG	Gereja Toraja
Rev. Fr Stefan IGUMNOV	Russian Orthodox Church (Moscow Patriarchate)
Rt Rev. Dr Robert INNES	Church of England
Bishop Teresa JEFFERSON-SNORTON	Christian Methodist Episcopal Church
Mr Andrej JEFTIĆ	Serbian Orthodox Church
Rev. Karl JOHNSON	Jamaica Baptist Union
Dr Thomas Hyeono KANG	Igreja Evangélica de Confissão Luterana no Brasil
Bishop Yonah Mwesigwa KATONEENE	Church of Uganda
H.E. Archbishop Mor Dionysius John KAWAK	Syrian Orthodox Patriarchate of Antioch and All the East
Prof. Dr Very Rev. Jack KHALIL	Greek Orthodox Patriarchate of Antioch and All the East
Rev. Rainer KIEFER	Evangelical Church in Germany
Prof. Dr Marina KOLOVOPOULOU	Church of Greece
Dr Judith KÖNIGSDÖRFER	Evangelical Church in Germany
Rev. Martina Viktorie KOPECKÁ	Czechoslovak Hussite Church
Prof. Dr Dimitra KOUKOURA	Ecumenical Patriarchate
Rev. Dr Elisabeth KRAUSE-VILMAR	Evangelical Church in Germany
Rev. KRISTI	Gereja-Gereja Kristen Jawa (GKJ)
H.E. Metropolitan Serafim KYKOTIS	Greek Orthodox Patriarchate of Alexandria and All Africa
Rev. Everdith Yaritza LANDRAU	Presbyterian Church (USA)
Rev. Tafue M. LUSAMA	Ekalesia Kelisiano Tuvalu
Bishop Dr Alex Gehaz MALASUSA	Evangelical Lutheran Church in Tanzania
Mr Philip MODAYIL MANI	Church of South India
Rev. Sarah MOORE	United Reformed Church
Bishop W. Darin MOORE	African Methodist Episcopal Zion Church
Rev. Georges MOURAD	National Evangelical Synod of Syria and Lebanon
Rev. Sayam MUANGSAK	Church of Christ in Thailand
Rev. Canon Dr Leslie NATHANIEL	Church of England

Mrs Margarita NELYUBOVA	Russian Orthodox Church (Moscow Patriarchate)
H.E. Metropolitan Prof. Dr NIFON OF TARGOVISTE	Romanian Orthodox Church
H.E. Metropolitan NIKKOLA OF APOLONIA AND FIER	Orthodox Autocephalous Church of Albania
Rev. Astride NTUMBA MAYAMBA	Église du Christ au Congo - Communauté presbytérienne de Kinshasa
Rev. Terri Hord OWENS	Christian Church (Disciples of Christ) in the United States
Mr Carlos PEÑA	Evangelical Lutheran Church in America
Bishop Emerita Sofie PETERSEN	Evangelical Lutheran Church in Denmark
Bishop Simo PEURA	Evangelical Lutheran Church of Finland
Very Rev. Archimandrite PHILARET	Russian Orthodox Church (Moscow Patriarchate)
Bishop Dr Isaac Mar PHILOXENOS	Mar Thoma Syrian Church of Malabar
Ms Teny PIRRI-SIMONIAN	Armenian Apostolic Church (Holy See of Cilicia)
Rev. Dr Tyrone S. PITTS	Progressive National Baptist Convention, Inc.
Dr Audeh B. QUAWAS	Greek Orthodox Patriarchate of Jerusalem
Bishop Rex R. B. REYES, JR.	Episcopal Church in the Philippines
Dr Ann K. RIGGS	Religious Society of Friends: Friends General Conference
Rev. Dr Rangarirai RUTORO	Reformed Church in Zimbabwe
Rev. Laurent SCHLUMBERGER	Eglise protestante unie de France
Rev. Emma Essie Dzoe SEPAH	Evangelical Presbyterian Church, Ghana
Bishop Dr Daniel Jensen SEYENKULO	Lutheran Church in Liberia
Rev. Miriam SPIES	United Church of Canada
Very Rev. Fr. Hrant TAHANIAN	Armenian Apostolic Church (Holy See of Cilicia)
Rev. Tauno TEDER	Estonian Evangelical Lutheran Church
Rev. Dr Karen Georgia THOMPSON	United Church of Christ
Rev. Dr Michael TITA	Romanian Orthodox Church
Dr Diana TSAGHIKYAN	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
The Most Rev. Emmanuel Josiah UDOFIA	The African Church
Rev. Karin VAN DEN BROEKE	Protestant Church in the Netherlands
H.E. Metropolitan Dr VASILIOS OF CONSTANTIA - AMMOCHOSTOS	Church of Cyprus
Mrs Ana María VELILLA DE MEDIO	Iglesia Evangélica de los Discipulos de Cristo
Rev. Dr Angélique WALKER-SMITH	National Baptist Convention USA, Inc.
Ms Miriam Jane WEIBYE	Church of Scotland

Rev. Dr Kee Sing WONG	Methodist Church in Malaysia
Dr Fransina YOTENI	Gereja Kristen Injili Di Tanah Papua (GKITP)

Substitutes

Deacon Anthony Kehinde ADEBAYO	Most Rev. Dr Chibuzo Raphael OPOKO
Prof. Raimundo César BARRETO JR	Rev. Dr June TOTTEN
Ms Rima BARSOUM	Dr Theodora ISSA
Rev. James BHAGWAN	Mrs Tagolyn KABEKABE
Rev. Dr Vilmos FISCHL	Bishop Dr Gustáv BÖLCSKEI
Mr Ashley Wesley HODGSON RIOS	Rev. Cora Luisa ANTONIO MATAMOROS
Rt Rev. Michael IPGRAVE (part time)	Rt Rev. Dr Robert INNES
Rev. Protopresbyter Dr Nicolas KAZARIAN	H.E. Archbishop ELPIDOPHOROS OF AMERICA
Mr Melaku KIFLE	H.E. Dr Archbishop Abune AREGAWI
Bishop Jeffrey N. LEATH	Bishop John F. WHITE
Dr Nigussu LEGESSE	Mr Yilikal Shiferaw MESSELU
Rev. Aashu Alexander MATTACKAL H.E.	Metropolitan Zachariah Mar NICHOLOVOS
Archbishop Dr Laurent MBANDA	Archbishop Onesphore RWAJE
Mrs Maha MILKI WEHBE	Prof. Dr Georges TAMER
Ms Maria MOUNTRAKI	Prof. Dr Pekka METSO
Rev. Vy NGUYEN (part time)	Rev. Terri Hord OWENS
Mr Birger NYGAARD	Ms Kirsten AUKEN
Dr Andar PARLINDUNGAN	Rev. Willem T. P. SIMARMATA
Rev. Dr Rienzie PERERA	Rt Rev. Dhiloraj Ranjit CANAGASABEY
Rev. Dr Alexander RENTEL	H.G. Archbishop ALEXANDER OF DALLAS
Rev. Aleksandar RESIMIC	H.G. Bishop IRINEJ OF EASTERN AMERICA
Rev. Christoph SCHULER	Archbishop Emeritus Dr Joris VERCAMMEN
Rev. Elder Siausage SIAMU	Rev. Elder Leatulagi T. FAALEVAO
Rev. Dr Carlos Alberto SINTADO	Rev. Daniel Angel FAVARO
Most Rev. Dr Kobina Ben SMITH	Most Rev. Dr Daniel SARFO
Bishop Rosemarie WENNER	Rev. Cynthia KENT
Rt Rev. Philip WRIGHT	Mrs Elenor I. LAWRENCE
Mr Stefan ZELJKOVIC	Mrs Klaudija MILOSEVSKI

Apologies

Bishop Alan Francis ABERNETHY	Church of Ireland
H.E. Archbishop ALEXANDER OF DALLAS	Orthodox Church in America
H.E. Archbishop ANGAELOS	Coptic Orthodox Church
Rev. Cora Luisa ANTONIO MATAMOROS	Iglesia Morava en Nicaragua
Rev. Dr Festus Ambe ASANA	Presbyterian Church in Cameroon
Ms Kirsten AUKEN	Evangelical Lutheran Church in Denmark
Bishop Dr Gustáv BÖLCSKEI	Reformed Church in Hungary
Rt Rev. Dhiloraj Ranjit CANAGASABEY	Church of Ceylon
Rev. Dr Sang CHANG	Presbyterian Church in the Republic of Korea
Rev. Dr Prof. Yang-en CHENG	Presbyterian Church in Taiwan

Archpriest Mykola DANYLEVYCH	Russian Orthodox Church (Moscow Patriarchate)
H.E. Archbishop ELPIDOPHOROS OF AMERICA	Ecumenical Patriarchate
Rev. Elder Leatulagi T. FAALEVAO	Congregational Christian Church in American Samoa
Rev. Daniel Angel FAVARO	Iglesia Evangélica Metodista Argentina
Rev. Dr Paul GARDNER	Moravian Church in Jamaica & the Cayman Islands
Madame Conforte HOUENOU BONOU	Eglise protestante méthodiste du Bénin
H.G. Bishop IRINEJ OF EASTERN AMERICA	Serbian Orthodox Church
Dr Theodora ISSA	Syrian Orthodox Patriarchate of Antioch and All the East
H.B. Patriarch JOHN X	Greek Orthodox Patriarchate of Antioch and All the East
Mrs Tagolyn KABEKABE	Church of Melanesia
Rev. Baoping KAN	China Christian Council
H.H. Supreme Patriarch and Catholicos of All Armenians KAREKIN II	Armenian Apostolic Church (Mother See of Holy Etchmiadzin)
H.B. Patriarch Jean Baudouin KAYUWA	Eglise du Christ - Lumière du Saint Esprit
Rev. Cynthia KENT	United Methodist Church
Mrs Elenor I. LAWRENCE	Church in the Province of the West Indies
Rév. Nadou-Madje Martine Grace LAWSON-LATE ZINSOU	Eglise méthodiste du Togo
Rev. Dr Manhong LIN	China Christian Council
Archbishop Mark MACDONALD	Anglican Church of Canada
Ms Merenaisi MAOPA	Methodist Church in Fiji and Rotuma
Rev. Taaroanui MARAEA	Église protestante Maohi
Mrs Marceline MBINGASANI MALUAVANGA	Église du Christ au Congo – Communauté baptiste du Congo
H.E. Dr Archbishop Abune Aregawi MELESE	Ethiopian Orthodox Tewahedo Church
Mr Yilikal Shiferaw MESSELU	Ethiopian Orthodox Tewahedo Church
Prof. Dr Pekka METSO	Orthodox Church of Finland
Mrs Klaudija MILOSEVSKI	Serbian Orthodox Church
Rev. Jeanne Françoise NDIMUBAKUNZI	Eglise Anglicane du Burundi
Rev. Dr J. Herbert NELSON II	Presbyterian Church (USA)
Rt Rev. Dr Renta NISHIHARA	Anglican Church in Japan
Most Rev. Dr Chibuzo Raphael OPOKO	Methodist Church Nigeria
Mag. Elisabeth PAUSZ	Evangelische Kirche A. und H.B. in Österreich
Ms Roma Ann Nisha PRODHAN	Church of North India
Rev. Dr Meleana Maimoa PULOKA	Free Wesleyan Church of Tonga (Methodist Church in Tonga)
Archbishop Onesphore RWAJE	Province de l'Eglise anglicane du Rwanda

Ms Sheila SALOMO	Gereja Protestan di Indonesia Bagian Barat (GPIB)
Rev. Canon Aida Consuelo SANCHEZ-NAVARRO	The Episcopal Church
Most Rev. Dr Daniel SARFO	Church of the Province of West Africa
Rev. Silishebo SILISHEBO	United Church of Zambia
Rev. Willem T. P. SIMARMATA	Huria Kristen Batak Protestan (HKBP)
Prof. Dr Georges TAMER	Greek Orthodox Patriarchate of Antioch and All the East
Rt Rev. Arnold C. TEMPLE	Methodist Church Sierra Leone
Rev. Dr June TOTTEN	American Baptist Churches USA
Ms Sonia TZIOVANNI	Church of Cyprus
Rev. Gloria ULLOA ALVARADO	Iglesia Presbiteriana de Colombia
Archbishop Dr Joris VERCAMMEN	Old-Catholic Church in the Netherlands
Mr Samuel Nderi WAIRIMU	Presbyterian Church of East Africa
Bishop John F. WHITE	African Methodist Episcopal Church
Rev. Dr Emma WHITTICK	Church in Wales

Advisors – Moderators of Commissions

Rev. Frank CHIKANE	Commission of the Church on International Affairs
Metropolitan Dr Mor Geevarghese COORILOS	Commission for World Mission and Evangelism
Rev. Dr Susan DURBER	Commission on Faith and Order
Rev. Prof. Rudolf VON SINNER	Commission on Education and Ecumenical Formation

Advisors

Ms Berit Hagen AGØY	Church of Norway
Rev. Dr Casely ESSAMUAH	Global Christian Forum
Dr Sigurdur HAFTHORSSON	Church of Sweden
Rev. Dr Kimmo KÄÄRIÄINEN	Evangelical Lutheran Church of Finland
The Very Rev Peter LINDVALL	Church of Sweden
Rev. Mark PETTIS	United Church of Christ

Advisors – Assembly

Rev. Sabine UDODESKU	Evangelical Church in Germany
Rev. Dr Marc WITZENBACHER	Evangelical Church in Germany

Advisors – Christian World Communions

Bishop Ivan Manuel ABRAHAMS	World Methodist Council
Rev. Fr Andrzej CHOROMANSKI	Pontifical Council for Promoting Christian Unity
H.E. Archbishop Prof. Dr JOB OF TELMESSOS	Ecumenical Patriarchate
Rev. Dr Dirk LANGE	Lutheran World Federation
Rev. Dr Hanns LESSING	World Communion of Reformed Churches
Dr Andrés PACHECO LOZANO	Mennonite World Conference

The Most Reverend Prof. Dr Thomas SCHIRRMACHER	World Evangelical Alliance
Ms Janet SCOTT	Friends World Committee for Consultation
Rev. Paul S. TCHÉ	Disciples Ecumenical Consultative Council (Christian Churches)
Mr Samuel VAN DER MAAS	World Evangelical Alliance
Rev. Dr Billy WILSON	Pentecostal World Fellowship

Advisors – Regional Ecumenical Organizations

Rev. Dr Carlos HAM	Caribbean Conference of Churches
Rev. Dr Fidon MWOMBEKI	All Africa Conference of Churches
Rev. Viviana PINTO	Consejo Latinoamericano de Iglesias (CLAI)
Dr Jørgen SKOV SØRENSEN	Conference of European Churches

Advisors – Specialized Ministries

Rev. Dr Karin ACHTELSTETTER	Canadian Lutheran World Relief
Rev. Josh BAIRD	United Church of Christ - Wider Church Ministries
Rev. Dr Owe BOERSMA	Bread for the World
Mr Rudelmar BUENO DE FARIA	Action by Churches Together - ACT Alliance
Ms Dionne GRAVESANDE	Christian Aid
Ms Anne-Grete LARSEN	Norwegian Church Aid
Ms Kathryn M. LOHRE	Evangelical Lutheran Church in America - Global Mission
Rev. Vy NGUYEN	Christian Church (Disciples of Christ) USA - Week of Compassion
Rev. Rolf STEFFANSSON	FELM
Mr Constantine M. (Dean) TRIANTAFILOU	International Orthodox Christian Charities

Youth Advisors

Mr Philip CHAMPION	Russian Orthodox Church (Moscow Patriarchate)
Mr Mena Shawky Nassif HABEB	Coptic Orthodox Church
Ms Aleshia JOHNSON	Anglican Church of Canada
Ms Hanbeet RHEE	Presbyterian Church of Korea

Consensus Facilitation Team

Mr Georges LEMOPOULOS	Ecumenical Patriarchate
Mr Juan Carlos CHAVEZ QUISPE	Iglesia Evangélica Luterana Boliviana

Stewards

Ms Inse Marie ANDRÉE	Evangelical Church in Germany
Mr Ioannis CHRISTODOULAKIS	Ecumenical Patriarchate
Ms Maarit FRANZKI	Evangelical Church in Germany
Mr Jan Lennart GARLEFF	Evangelical Church in Germany

Mr Sijo GEORGE	Mar Thoma Syrian Church of Malabar
Mr Giorgi GVELESIANI	Georgian Orthodox Church
Mr Alexander HEINDEL	Evangelical Church in Germany
Ms Judith KAISER	Evangelical Church in Germany
Ms Alina KÖDER	Evangelical Church in Germany
Ms Sashimongla LONGCHAR	Council of Baptist Churches in North East India
Ms Joline MARMÉ	Evangelical Church in Germany
Ms Dörte MOHME	Evangelical Church in Germany
Rev. Abel NEMUEL LAMIDO	Methodist Church Nigeria
Father Giorgi SARIA	Georgian Orthodox Church
Rev. Jebin THANKARAJ	Church of South India